THE

# CHRISTIAN ADVOCATE.

NOVEMBER, 1824.

## Religious Communications.

### LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

#### LECTURE X.

(*Concluded from page 437.*)

I am now—

III. Not only to admit, but to assert and vindicate, other truths, with which the doctrine of the divine decrees may seem to be in conflict; to repel the false allegations which have been made, in relation to those who believe in the absolute sovereignty of God; and to show in what manner the apparently militating truths in regard to this subject ought to be received and held.

I cannot better introduce what I have in view in this part of our discussion, than by a quotation from our Confession of Faith, chap. iii. sec. 1—Let it be well observed, that this section was manifestly intended to contain both an exhibition and an explanation of the creed of our church, relative to the subject before us; that it may distinctly appear that what I have to offer is in perfect accordance with that creed. The section referred to, stands as follows—"God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established."

The first important guard or restriction of the truth here exhibited is, that we are never to consider the decrees of God in any such light as to make Him the author of sin. Judge, then, with what propriety the members of our communion have sometimes been charged with holding this horrible tenet. It cannot possibly be renounced in more unequivocal language than is here used in the standards of our church. And if any who call themselves Calvinists hold this tenet, we reject them, with as much promptitude as we reject the impious principle which they embrace. Calvin himself never held it—On the contrary, no man could more earnestly express his abhorrence of it, or more cautiously guard his followers against it. But, say our opposers, your doctrine of the decrees must draw this consequence after it—The consequence must necessarily follow from that doctrine. No—we reply—That is *your* consequence, not *ours*. We utterly deny the consequence. And you have no right to draw it for us, and to charge us with it; for that is to take for granted the whole matter in dispute.

And here, by the way, I would remark, that however frequently it may be done—and it is done very frequently—nothing can be more

unfair or illiberal, in controversy of any kind, and especially in religious controversy, than to make our own inferences from opinions which we dislike, and then to charge those inferences on the holders of the hated opinions—when the holders themselves utterly disclaim the inferences, and give sufficient evidence that they are not influenced by them. We may not only think that certain inferences follow from a given position, but admitting that they actually and legitimately follow, yet if those with whom we litigate deny them, and are manifestly not influenced by them, to charge them with the guilt or criminality of such inferences, is most uncandid and unjust. Now in the present instance, I affirm, without fear of contradiction, that there is no sect or denomination of Christians whatever, that would more generally or more deeply shudder, at the thought of making God the author of sin, than those who hold that he hath "foreordained whatsoever comes to pass." They are sensible that to make such a charge would be to deny the moral character of the Deity, and would be something worse, if worse be possible, than atheism itself—It must ever be considered and maintained, as a first and invariable principle of true religion, that "God is righteous in all his ways, and holy in all his works."

The second thing which the Confession of Faith teaches us that we are not to infer from the doctrine of the decrees, is, "that no violence is offered to the will of the creatures." Here, again, you may see with what palpable injustice the accusation is brought against the Calvinists—for it is the common clamour—that they deny man's free will, and make him a mere machine. But this is only another inference, made by an adverse party, and charged on sentiments, if not on individuals, with a view to render them odious. No truly. We believe that man is as free as he would be if no decree existed. Our freedom of choice is a matter of *consciousness.* We want no arguments to convince us of it, for we *feel* it—We feel that we choose and refuse with perfect freedom: and we are not of the number of those who suspect that we are deceived, by the very constitution of that nature which our Creator has given us. All the arrangements of civil society, all notions of moral obligation, all the punishments inflicted by law for crimes, and all the rewards promised to virtue or bestowed upon it—all these proceed on the principle, taken for granted, that man acts freely, and is therefore the proper subject of praise and blame, reward and punishment. But, in addition to this, all the commands and threatenings, all the persuasions and invitations, all the reasonings and motives, which are addressed to us, in Holy Scripture,—all these, rest on the assumption, that those to whom they are addressed are accountable for choosing the good, and refusing the evil.—This is not the place for considering, at length, the influence of inherent depravity. I shall at present only say, that we think no rational man can, or does believe, that depravity frees any human being from a full responsibility for all that he designs or does; and for every known omission of duty, or refusal of obedience to the commands of God, with which he is chargeable.

The third disclaimer, which is made in the Confession of Faith, of a dangerous inference from the doctrine of the decrees of God, is thus expressed—"the liberty or contingency of second causes is not taken away, but rather established." Here, you see, once more, the falsehood of those who charge our catechism, or those who receive it, with destroying human liberty and the efficacy of means, or of favouring a system of fatalism. No indeed—We leave the doctrine of fatalism to the ancient Stoicks, to the modern Mus-

sulmen, and to atheists and infidels of every description. We know of no sect of *Christians* that holds, or favours the doctrine. The Calvinists, or predestinarians, are, if possible, more free from it than any other. For you perceive, by the quotation just recited, that "the liberty or contingency of second causes is rather *established*," than taken away, by this doctrine—that is, the doctrine teaches that human liberty, and the contingency and proper influence of second causes, were as much decreed as any thing else. Whoever, therefore, believes this doctrine, must believe in human liberty; must believe in the contingency and influence of second causes; must believe that every end is to be brought about by its proper means; must believe that these means are as much in our power, as any thing can be in our power; and must believe that without the use of the proper means, the end is never to be looked for or expected. He who holds any thing contrary to this, is—so far as he holds it—not a sound believer in our Confession of Faith and catechisms.—He is not a consistent Calvinist.

Thus you perceive, that we not only admit, but assert and vindicate, the truths with which the divine decrees may seem to be in conflict—while we repel the false allegations which have been made, in regard to those who believe in the absolute sovereignty of God.

But now, as it is conceded that the truths last stated do seem to militate with the position that God hath "foreordained whatsoever comes to pass," it is reasonable to inquire,—how are we to dispose of this difficulty? I answer, with frankness and explicitness, that, for myself, I believe, that follow the subject out, and there is a difficulty here, which the human intellect will never be able to solve or satisfactorily to remove, in this world. It were easy to say much to put the difficulty out of sight; and much to show that every other system that has ever been adopted, in relation to this subject, is more objectionable, and harder to be maintained, than that which has been laid down in this lecture. This I verily believe to be the fact. If I did not, I would adopt some other system—But it is my deliberate conviction that every other system is liable to more—far more—objections than this. It seems to me, after as close an investigation as I have been able to give the subject, that, on the one hand, the absolute sovereignty of God in his decrees and providence, is clearly demonstrable both from reason and scripture; and that, from the same sources on the other hand, the freedom and accountableness of man, and the influence of means or second causes, are equally evident and undeniable. I therefore receive and firmly believe *both* these truths; although I cannot explain *how* they consist with each other: and I feel no mortification, and no reluctance in making this avowal. Why should I, when a similar avowal has been made by men of the first order of intellect that the world has ever seen? Dr. Witherspoon, than whom I have certainly never personally known a man more capable of investigating such topicks, closes his theological lecture on this subject, in these words: "For my own part, I freely own, that I could never see any thing satisfactory, in the attempts of divines or metaphysicians, to reconcile these two things; but it does not appear difficult to me, to believe precisely in the form of our Confession of Faith; to believe both the certainty of God's purpose, and the free agency of the creature. Nor does my being unable to explain these doctrines, form an objection, against the one or the other." Here is the declaration of a man of true learning, piety and candour. But, in truth, it is not

wonderful that such men as Locke and Witherspoon, should have made such declarations,; because they knew that in natural philosophy, and in every thing to which human investigation is directed, the powers of our minds soon reach an impassable boundary; and that we must, and do, often—very often—hold as unquestionable truths, things which we cannot explain or reconcile. Witherspoon remarks, that the difficulty before us—"is the same in natural, as in revealed religion; and the same in the course of nature as in both. The certainty of events, makes as much against common diligence in the affairs of life, as against diligence in religion"—No—It is your sciolists, your half taught people, that think they can explain and measure every thing; and who declare that they will believe nothing which they cannot comprehend. Whoever should really do this, would soon find that he could believe very little.

My dear youth, the subject before you, is one of *the deep things of God.* The heathens tried to explain it, and could not. Revelation does not attempt to explain it; because, probably, it cannot be explained to our comprehension, unless new faculties should be given us, or unless those we have should be greatly enlarged. But revelation professes to give us no such faculties, nor any such enlargement. Revelation takes man *as he is.* It clearly teaches us both these truths, as I think I have plainly shown you; and it attempts no explanation. Let me call your attention for a moment to one text of scripture, in which the efficiency of means and exertions on the part of man, and at the same time his absolute dependance on grace and assistance to be imparted from God, are distinctly brought together—Phil. ii. 12, 13—"Work out your own salvation with fear and trembling: For it is God that worketh in you, both to will and to do of his good pleasure." Here, in a single sentence, we have both the principles which I have endeavoured to maintain and inculcate, sanctioned and applied to practice. We are commanded "to work out our own salvation with fear and trembling;" and yet taught, at the moment, that "it is God who worketh in us, both to will and to do, of his good pleasure:" And what is worthy to be noted and remembered is, that our absolute dependance on God, is stated as an *encouragement*—not as a *discouragement*—to exert our own powers, and to use diligently all the means of grace. Let me exhort you then always to view and treat the subject in this very manner. Hold both these truths, and let them both be practical; but never perplex and torment your minds with endeavouring to comprehend the *manner* of their agreement, nor ever be discouraged in attempting any duty because you cannot comprehend it. "It is finely imagined by Milton, that he makes a part of the damned in hell, to torment themselves with unsearchable questions, about fixed fate, free will, foreknowledge absolute. It is certain that we cannot now fathom these subjects—if we ever shall to eternity."* Forbear, then, all attempts to fathom them; but, as I have said, make a practical use of the known truths; and let the truth always be viewed in an encouraging light—That is, exert all your powers, and use all the appointed means, in the great matter of your soul's salvation; and be encouraged to this, because you have help in God, who is ever ready to aid by his grace the endeavours of all who sincerely and earnestly ask Him to impart it to them. If this course be pursued humbly and perseveringly, you will obtain salvation: but if it be neglected, you will certainly perish, and the guilt, as well as the pains of perdition, will be all

* Witherspoon.

your own. "Strive, therefore, to enter in at the strait gate—For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Amen.

FOR THE CHRISTIAN ADVOCATE.

## NOTICES OF THE CONGREGATION OF CHRISTIAN INDIANS, FORMED BY THE REV. DAVID BRAINERD.

The following interesting paper, in the hand writing of the late Doctor ELIAS BOUDINOT, (with one of a similar kind which we published last month,) has been in possession of the Editor for about twenty years. Dr. Boudinot was the executor of the will of the Rev. William Tennent. From this circumstance the papers of Mr. Tennent, after his death, came into the doctor's hands, and enabled him to draw up, from materials unquestionably authentick, the communications contained in the last and present number of our work.

The Rev. DAVID BRAINERD was certainly one of the most extraordinary men, in unreserved devotedness to the glory of God and ardent zeal to promote the Redeemer's cause and kingdom in the world, that have appeared since the apostolick age. He was not thirty years old when he died—for he was born April 20th, 1718, and died October 9th, 1747. Yet he left a character which has been justly considered as a kind of standard, at which other missionaries ought to aim. We know that it was so regarded by the late eminent and holy HENRY MARTYN; who indeed closely resembled him, in many particulars, besides in that of finding an early grave.

Mr. Brainerd's printed journal, which has long been before the publick, shows that his chief success as a missionary to the heathen, was at *Crosweeksung*—sometimes written *Crosweeks*—an Indian settlement in the State of New Jersey. It appears, from the life of this extraordinary man written by president Edwards, that he preached to the Indians at Crosweeksung for the first time, on June 19th, 1745; and that on November 5th, 1746, he was taken ill at Elizabeth Town, in New Jersey, on a journey to New England, and never more returned to his beloved charge. The whole period therefore of his labours among the Crosweeksung Indians was less than a year and a half; and during this period he was absent a considerable time, on a visit to the Indians in the Forks of Delaware, and on the Susquehanna river, in Pennsylvania. But the power of God seemed, during the short period he was at Crosweeksung, to attend all that he said, and the divine blessing to rest on all that he did. His Indian congregation was soon removed to Cranberry, not far distant from its original location. His brother, the Rev. JOHN BRAINERD, whom he met at Elizabeth Town, on his journey to New England, succeeded him in his mission; and the successor of John Brainerd, as the following paper shows, was the Rev. WILLIAM TENNENT.

"Mr. Tennent, about the year 1755, voluntarily undertook the charge of the Indian congregation at Cranberry, which had been long under the care of the Rev. David and John Brainerd, two excellent labourers in the vineyard of the gospel, and he kept some notes of the state of the Indians at that time. All their lands having been sold by a drunken Indian, advantage was taken of this ungenerous act and the destitute situation of these poor creatures. They were opposed by the government, and informed that they were tenants at will and liable to be turned out of possession at a moment's warning. To prevent so great an evil, (as in that case, they must have been so scattered as to render it impracticable for them to enjoy gospel ordinances,) care was

taken to secure for them 500 acres of land, to which they at once removed, and soon made a settlement and considerable improvements. This spot was too small even for their own numbers, and of course it wholly prevented their inviting other Indians to settle among them, which they had used to do in former times.

"Previous to their removal, the school, long established amongst them, had been discontinued, and the children would have been brought up in their former ignorance, but for the matchless pains of Mr. John Brainerd, who did all in his power to instruct them as he could get opportunity.—But his many avocations to other important and unavoidable business, hindered his doing much in this necessary work, and he did not dare to employ a schoolmaster, for want of the means of paying him a proper salary. After their removal to their new settlement, Mr. Tennent conceived that the instruction of the children would be essentially necessary to the plan of keeping this congregation of Christian Indians, which had been gathered into a church state with so much labour and difficulty, from wandering into the wilderness, and of there uniting with the Indians on the frontiers. He therefore ventured to re-establish the school under the care of an Indian teacher, which greatly lessened the expense. This also tended to raise in the Indians a laudable emulation in obtaining knowledge, when they found one of their own number preferred to the direction of the school. Mr. Tennent trusted that the friends of religion and the spread of the gospel among these once savage people, would not suffer him to want the means of supporting this school. Blessed be God, he was not disappointed. The school was regularly kept up, and the children made so great progress in their learning, as to give great satisfaction. Morning and evening prayers were regularly carried on by the teacher, and great decorum observed. The great difficulty was to procure books and catechisms. The school consisted of about 15 to 20 children, who attended daily.

"Mr. Tennent preached to this congregation once a week generally, but frequently oftener; he usually preached to them in the morning, and then rode about eight miles, to preach to his own congregation in the afternoon. Nor did he fail to discharge every other part of the pastoral office, as far as he was made acquainted with their necessities. The Indians required great attention, as in many of them there were great weaknesses and many sinful infirmities, which needed the blood of Christ for cleansing, and the care of a kind and faithful pastor to reclaim the wandering, raise the fallen, and support the despondent.

"The congregation rather increased after Mr. Brainerd left it; as some, who had gone away back to the wilderness, had returned, declaring that they could not be easy in their hearts, without hearing the gospel preached. They appeared to be sincerely attached to the English interest, and were always ready to defend it. One of them, named Simon, enlisted in the Provincial troops in the campaign of 1755. Being asked by Mr. Tennent what induced him to go into the army, he replied, that he understood that the French had not only a design to take our lands, but to keep us from serving Jesus Christ, in the manner he had commanded; and as he, Simon, had given himself soul and body to Christ, he thought it his duty to fight for the Christian cause. Mr. T. asked him, how he made out with his fellow soldiers? he answered, that he was more afraid of them than of the enemy. He said, they were so wicked, that they drank and swore, and fought

with each other, and continually broke the sabbath. Mr. T. then asked him how he made out about praying? He said, though he could but seldom get alone, yet he often, yea while under arms, lifted up his heart to Jesus Christ, who graciously filled his heart with love to him.

Professors among them were generally regular in their Christian walk and conversation. There had been but two instances of misconduct among the members of the church, that came to Mr. T.'s knowledge while he had the charge of them, and these were drinking to excess. Both of those who had been overtaken by intemperance made a publick acknowledgment of their faults before the congregation; and one of them spoke so very affectingly on the occasion, that every one present seemed in a flood of tears; and the person himself was so exceedingly affected, that he was obliged several times to stop, and sighed and sobbed as if his heart would break, under a deep sense of the dishonour done to God and his cause. Would to God that amongst those, from whom much more might reasonably be expected, there were such convincing testimony of genuine sorrow and hearty contrition for their sins.

"The worship of God was carried on in their families morning and evening. They met on the Lord's day three times for publick worship; at which time one of them (when Mr. T. did not attend) read some portion of the Scriptures, and then they alternately prayed and sang. Besides this, they met twice in the week, when they conversed together about the things of God, and prayed, with singing of psalms and hymns. It cannot be asserted that all who thus lived regularly were sincere in these devotional exercises. It is to be feared that some of them acted from form and custom; though undoubtedly the greater part worshipped God in spirit and in truth. Indeed their conversation often afforded matter for reproof and correction to the vain and sluggish heart.

"These fruits of the Spirit gave to Mr. Tennent great encouragement in his arduous work, and he saw many and great effects from the indefatigable labours of the Messrs. Brainerds, who had been the great instruments of collecting and instructing these natives of the wilderness. To use his own expression, "Thus was I sent by the Lord of the harvest, to reap that on which I had bestowed no labour: others had laboured and I was a partaker of the fruits of their toil. Let God therefore have all the glory."

"Mr. T. had great hopes that some of these Indians had been brought home to God, and others encouraged in their heavenly course, by his own preaching among them. He baptized three adults, who gave reason to believe that they were sincere in their profession of the gospel. In a conversation he had with Indian John, who had formerly been overtaken with liquor, and had since discovered great contrition for it, and by a uniform good behaviour since, was restored to full standing in the church, he gave the account of his struggles to withstand temptation. John said he was once passing a tavern at a little distance, very early on a winter morning: when he saw the house he made a halt, and looking wishfully at it, his heart said, John, a dram would be a very good thing this cold morning—He answered, No, my heart; Mr. Brainerd said John must not drink dram; Mr. Tennent said John must not drink dram; Jesus Christ says John must not drink dram. I then walked very fast. I stopped again—My heart said, John, *half* a dram, a little *small* dram, very good for John this cold morning, make John travel strong. I say—Mr. Brainerd, Mr. Tennent say, John must not *touch* dram.—Jesus Christ say, John must not touch *one drop*. My heart

say, only *very little*, John. I say, my heart, *you* go drink dram, *John* will run away. So I ran as hard as I could.

"Although Mr. Tennent had great comfort with these poor despised Indians, yet he also had his troubles. During the French war, he had no small exercise of mind, and was obliged to make great exertions in various ways, to prevent the mischief of many ill minded and ill advised white people in their neighbourhood, who most improperly were called Christians, and who most wickedly raised stories against them which had no foundation; and because the Indians on the frontiers, who were at war with the colonies, had committed many murders, they wanted these innocent and unoffending Christian Indians to be all sacrificed to their misguided and revengeful tempers. Mr. Tennent himself became the subject of much abuse and obloquy, because he interposed in their behalf. Yet, as he observes, the Lord blessed his labours among and for them, and made the reflection on these circumstances sweet to his soul; so that he went to visit and instruct them as a tender mother to feed a beloved child; and could and did, in great sincerity, bless the Lord, that he counted him worthy either to do or suffer, for the sake of this his poor and despised flock."

The editor is sorry to add to the foregoing narrative, that but few of the descendants of this little band of Christian Indians remain till the present time. He is not indeed minutely informed in regard to their subsequent history; but is satisfied that they had no regular pastor after the death of Mr. Tennent. The revolutionary war was unfavourable to any endeavours to supply them with instruction of any kind. A few of them still exist, and make their abode in what are called *the Pines*, in West Jersey. Once or twice a year they wander into the neighbouring towns and villages to sell baskets, which they form with great skill and beauty; and to acquire a pittance by exhibiting their dexterity in shooting at a mark with their bows and arrows. Such parties, consisting of six or eight, males and females, the editor several times saw at Princeton, during his residence there. In a few years more, the race will probably be entirely extinct. This is no doubt to be deeply regretted; and the more so, because the extinction of this tribe of Indians, like that of many others, will probably not have happened without great criminality, on the part of their more civilized neighbours. But let it not be said that this fact goes to show, what some would have us believe, that all attempts to civilize and Christianize the Indians, must ultimately prove abortive. The fact, if rightly considered, only proves that it is cruel and wicked to deprive the aborigines of our country of their lands—from which, if they retain them and are taught agriculture and the mechanick arts, they will derive an adequate support, perpetuate their race, and preserve among themselves the Christian institutions which pious missionaries establish. Nor did the labours of the pious and exemplary Brainerd prove abortive. No man would more readily have assented than he to the truth, that the eternal salvation of the soul of a *single* Indian, was infinitely more than a compensation for all his labours, toils, and sufferings: yea more than a compensation for all the labours and sufferings of all the Indian missionaries that have ever been employed. But Brainerd, we believe, is now rejoicing in a glory that will be eternal, not merely with *one*, but with *many* Indians, who were the seals of his ministry, and who would never have been likely to hear of a Saviour, if his lips had not delivered to them the sacred message. His Indian congregation, it appears, continued and flourished for many years after his

decease; nor have we ever heard of an Indian mission, faithfully conducted, that was not attended with *some* success—enough, and more than enough, to furnish a rich compensation for all the expense and toil by which it was supported. And how many congregations of white Americans, that were flourishing in the time of Brainerd, have since become extinct? Not a few, we must with grief acknowledge. But the gospel has been carried to others—and so let it be with the Indians.

The Editor has seized with pleasure the opportunity of recording a continuation of the history of that little Christian community, the formation of which will render the name of Brainerd precious, and his example unspeakably useful, till time shall be no more.

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FOR THE CHRISTIAN ADVOCATE.

## ON ORIGINAL SIN.

Mr. Editor—There are, perhaps, few doctrines of the Christian religion more cavilled at, and less understood, than that of *original sin.* It appears to most men hard, if not unjust, that infants should be considered sinful before they have had the ability to commit sin: or that those who have never heard of the law, should be accounted guilty of its violation. I do not pretend to any originality in my opinion; but I will offer you my ideas upon this important subject, which, if correct, may assist others in their reflections upon it.

It appears to me abundantly evident, from natural, as well as revealed religion, that man came from the hand of his Maker, perfect in every respect, free from sin and all unrighteousness. That he has lost this happy condition, is but too certain from the daily and hourly experience of every individual: and to account for this dreadful calamity, I shall adopt the scripture narrative of the fall of Adam, and endeavour to show in what way it was entailed upon his descendants.

When Adam and Eve first took possession of Eden, they enjoyed close communion with their Creator, and were perfectly obedient to his will. They knew him to be the author of their being, and the giver of all the happiness they experienced. As such they loved him, and submitted with perfect willingness to all his commands. This *love to God,* (arising from a confidence in his love to them,) formed the principal ingredient of their *holiness,* without which their *happiness* could not exist. The fatal time arrived, when they were induced, by the suggestions of Satan, to suspect God's love to them, and believe that the only prohibitory command he had given them, arose from a desire to restrict their enjoyments, and keep them in a state of ignorance and dependance. From the time this suspicion gained admission into their minds, their love of God began to fade; and an act of wilful disobedience to his declared will, evinced the total loss of their filial love. The nature, or subject of the violated command was altogether immaterial. Sufficient—that it was the will of God, and had been made by him the test of their obedience. They had broken the covenant God had condescended to make with them, and thus shown themselves destitute of love to him. In a word, they ceased to be the loving and obedient children of God, and became his enemies.

All this may be admitted; and yet it may be asked,—why should the children be considered partakers of their parents' sin? or with what justice can they be punished for the crime of their parents? I answer,—it is the universal law of generation, that *like begets like.* The *very nature* of our first parents had been changed by the extinction of the principle of love to God. It was then

as impossible for them to beget holy children, as that their offspring should have been of a totally different species. If it be asked—why are not the children of pious parents holy? I answer, first, that the piety of the parents is not *natural* to them, but superadded by the grace of God: and again, that they still continue imperfect; their holiness is never completed in this life, and though raised above the power of sin, by grace, their love of God never, in this world, regains its original station in human nature, so as to be communicable to descendants.

By what has been said, it is not intended to assert that human nature is so debased as to be incapable of every virtue; but only that it has lost that *principle* which is indispensable to its acceptance with God. A man may be just and temperate, sincere and honest, generous and compassionate, grateful and affectionate; he may possess many of the amiable, and many of the splendid qualities of our nature: and yet, without "love to God," he must be esteemed an enemy to him, and cannot be acceptable in his sight. "Without love" (as the apostle says,) "it would profit him nothing." This view of the subject may seem harsh; but it is that given in the gospel; and when we reflect, that while their possessor remains unreconciled to God, all these amiable and splendid qualities are engaged in drawing men away from God, and leaguing them in enmity against him; we cannot but admit that it is just. M.

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# Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

## *No. III.*

1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.
2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
3. For this is good and acceptable in the sight of God our Saviour;
4. Who will have all men to be saved, and to come unto the knowledge of the truth:
5. For there is one God, and one Mediator between God and men, the man Christ Jesus;
6. Who gave himself a ransom for all, to be testified in due time.

1 Tim. ii. 1—6.

*What is the meaning of this passage of scripture*, the importance of which is peculiar, as forming a part of apostolick doctrine written on purpose to be the directory of an excellent young preacher, whose orthodoxy was unquestionable? Does it mean to prescribe *rules of duty* for the government of himself and the church, in reference to their common prayers and efforts for the salvation of men? If so—is it not plain, that the salvation of all living men, without exception, was to present the object of their engagement, and that on the general ground that this was "good and acceptable in the sight of God, our Saviour?"—a ground, fortified by the two commanding considerations, (1) of the divine mandate upon all men, as moral agents, "to be saved, and to come to the knowledge of the truth;" and (2) of the doctrine of Christ's mediation, "who gave himself a ransom for all, to be testified"—or, more literally—"a testimony in due time.

Between the restrictive system and that rival one, which I choose to denominate *the catholick system*, because I deem the title appropriate and the honour due, the grand question is—*what means the word* "ALL" *in reference to this passage?*

I believe, with very high conviction, that it means the whole human race, and that it cannot be restricted without violating the plainest and best rules of sacred interpretation—This also I undertake to prove.

Here I grant that the word *all* is often used restrictively to the subject in hand—that it sometimes means the regenerated, or the church universal, or the visible church, and that sometimes only it applies to the whole human species.

I assume that the word *all*, where not defined as in the second verse, means the same thing in the first, fourth, and sixth verses continuously;—which may possibly revert to the damage of my argument, if it can be proved *ex adverso* that it must be restricted in any one of the three places so as to exclude any class of living men, who have not committed the unpardonable sin; and which accords with that canon of hermeneuticks which says, that *the same word, often recurring in the same connexion, must be interpreted in the same way in each instance, unless some good and sufficient reason can be adduced for variation.*

Now, let us inquire—*in what sense can the word* ALL *be construed, so as to coincide with the restrictive system?*

The proper answer to this question, I believe is—that it means *all of a class, or some individuals of every description.*

I believe that this is the real and the only answer which the advocates of the restrictive system would give to that question—it is at least the best account of the matter which I have ever known.

It cannot mean *all of a class;* because there is but one class, and that perfectly impalpable to us, all of whom will be saved, viz. the elect;—or, it might prove that "kings and all that are in authority" will be saved.

Our Confession of Faith says we ought to pray "for all sorts of men living"—mind! not for *some of all sorts;* but—for all sorts!—the proper meaning of which includes the whole living family of man, they only excepted, "that are known to have sinned the sin unto death."

If there be any embarrassment here, it arises from the perversity of *that mistake, which makes the decree of election, in whole or in part, our rule of action: whereas, it is a rule of action to God alone, and only a principle of faith to us!* The excellent Dr. Witherspoon, in his sermon on the atonement, from 1 John ii. 2. under the second general head, in which he formally treats of its "extent," adverts to the present controversy, and affirms that the debates connected with it, "have arisen from an improper and unskilful mixture of what belongs to the secret counsels of the Most High with his revealed will, which is the invariable rule of our duty." This is a golden remark! How often does a sturdy ultra-doctrinal Calvinist, by this "improper and unskilful mixture," invert the relations of the footstool and the throne, transform himself from "a doer of the law" to "a judge," extinguish the glory and the vision of the divine moral government—or rather subject them to a violent eclipse behind the portentous clouds of fatalism, antinomianism, and sanctimonious presumption! Of all the specious by-paths to perdition—and their name is "legion,"—perhaps none is so devotional, so seraphick, and so verisimilar to "the way, the truth, and the life," as this same antinomianism! The Lord give us all "a broken and a contrite heart!" When we pray for men—for instance a parent of a numerous progeny for his children—the secret purpose of the Eternal is none of our business; and the anxiety we sometimes give ourselves on that point is a compound of weakness, stupidity, and rebellion. That the secret purpose of

is a single and most perfect sacrifice and satisfaction for sins; of *infinite* value and price, *abundantly sufficient to expiate the sins of the whole world.*"

"4. But this death is of so much value and price on this account; because the person who endured it is not only truly and perfectly man, but also, the only begotten Son of God, of the same eternal and infinite essence with God the Father and the Holy Spirit, such as it behoved our Saviour to be. Finally, because his death was conjoined with the feeling of the wrath and curse of God, which we by our sins had deserved."

"5. Moreover, the promise of the gospel is, that whosoever believeth in Christ crucified shall not perish, but have everlasting life—which promise ought to be announced and proposed *promiscuously* and *indiscriminately*, to all nations and men, to whom God in his good pleasure hath sent his gospel, with the command to repent and believe."

"6. But because many who are called by the gospel do not repent, nor believe in Christ, but perish in unbelief; this doth not arise from *defect* or *insufficiency* of the sacrifice offered by Christ upon the cross, but *from their own faults.*"

"7. But to as many as truly believe, and, through the death of Christ, are delivered and saved from sin and condemnation, this benefit comes from the sole grace of God, which he owes to no man, given them in Christ from eternity."

"8. For this was the most free counsel, and gracious will and *intention* of God the Father, that the life-giving and saving efficacy of the most precious death of his own Son, should exert itself *in all the elect*, in order to give them alone justifying faith, and thereby lead them to eternal life: that is, God willed that Christ, through the blood of the cross, (by which he confirmed the new covenant,) should, out of every people, tribe, nation, and language, *efficaciously redeem* all those, and *those only*, who were from eternity chosen to salvation, and given to him by the Father; that he should confer on them the gift of faith, &c."

These articles, as well as all the others adopted by the Synod, were *unanimously* agreed to, not only by the delegates from the Belgick churches, but by the theologians who represented foreign churches. See Articles of the Synod of Dort, translated from the Latin, and published by THOMAS SCOTT, rector of Aston Sandford, Bucks, pages 128, 129.

The above articles form a part of the creed of the Reformed Dutch Church in this country. See their Constitution.

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"Sect. 8. To all those for whom Christ hath purchased redemption, *he doth certainly* and *effectually apply and communicate the same; making intercession for them.*" &c.

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"Sect. 4. God did, from all eternity, decree to justify all the elect; and Christ did, in the fulness of

time, die for their sins, and rise again for their justification: *nevertheless they are not justified,* until the Holy Spirit doth, in due time, *actually apply Christ unto them.*"

LARGER CATECHISM.

Answer to question 63, page 196. "The *visible* church hath the privilege of being under God's special care and government;—and of enjoying"—the "offers of grace by Christ to ALL *its members,* in the ministry of the gospel, testifying that *whosoever* believes in him shall be saved, and *excluding* NONE *that will come unto him.*"

Answer to question 68, p. 199. "All the elect, and they only are effectually called; although others may be, and often are, outwardly called by the ministry of the word, and have some common operations of the Spirit; who, for *their wilful neglect and contempt of the grace offered to them, being* JUSTLY *left in their unbelief, do never truly come to Jesus Christ.*"

The Confession of Faith, and the accompanying catechisms, were composed by the Westminster Assembly of Divines in the years 1643–4, about 24 years after the Synod of Dort; and were, from the commencement of the Presbyterian church in this country, adopted as her standards of doctrine. Here then we have a publick exhibition of the views of the Old School; an exhibition that has been before the world for more than 200 years. They believe—

1. That Christ has made a full satisfaction for the sins of all who were given to him by the Father to be redeemed by him, and that they will certainly have the efficacy of his redemption applied to them, and be finally saved.

2. That the merit of Christ's death, in itself considered, is *infinite.*

3. That the gospel is to be preached, and its offers of salvation to be *freely* made, *indiscriminately* to all.

4. That all who truly come to Christ shall be saved; and consequently if any not given to him by the Father were to come, they would be saved.

5. That the elect are by nature *under wrath,* as well as others, and are not in a justified state till they truly believe in Christ.

6. That all who hear the gospel are *bound* to believe it, and come to Christ; and of course all who do not, shall be punished for their *unbelief and wilful rejection of offered grace through Christ.*

Now, what more than this can ZETA want; who tells us he firmly believes in the doctrine of *election,* and that not one *non elect person* ever will believe in Christ? What does he intend to prove different from the doctrine of the Old School, which he professes to combat? Will he attempt to prove that Christ has made a *satisfaction* for the sins of those who have committed the *unpardonable sin?* for the sins of those for whom *Christ does not intercede?* for the sins of all those to whom the *gospel is never sent,* and who live and die *without ever hearing of the name of the Redeemer?* for the sins of all those wicked men, who had been, for hundreds, and some, for thousands of years, in *hell,* suffering under the *irreversible sentence of damnation,* before Christ came into the world, and made his satisfaction?

OMICRON.

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FOR THE CHRISTIAN ADVOCATE.

## *No.* 3.

### GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN V. 7.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

"Satis inde patet quod innumeros gravissimosque errores in iis commissos codicibus quos cæteroqui magni facio."

*Griesbach.*

Mr. Editor:—In the preceding numbers I have examined the argu-

God—the doctrine and principle of which we unite, Mr. Editor, in loving, and that most cordially and triumphantly!—forms no part of the directory to Timothy which we are considering, is plain from the fact that it is a directory; that it is preceptive; that it belongs to the apparatus of mediatorial moral government.

On the subject of moral government, as a department of divine administration which is perfectly distinct, though at the same time inseparable, from the divine agency in the universal arbitration of events, I intend hereafter fully to expatiate. It is a glorious and blessed department—especially when the vivid rays of its eternal righteousness shine through the mellowing and attractive medium of the mediatorship of the Son of God! To this department I distribute the text wholly, supposing it to refer—not at all to events as such, but—to human duty in the moral and ecclesiastical constitution of God. This view defines and magnifies the sense in which "God will have all men to be saved:" it is even that in which he will have all men "to come to the knowledge of the truth," and in which he "commands all men every where to repent." If this be true then—necessarily—"all men," in the fourth verse, cannot be restricted: otherwise some men are not obligated to know the truth, or to obey the gospel, and so are wholly sinless in their sins! However awkward my manner may be, Mr. Editor, I think this is demonstration! and if the words *all men* are illimitable here, then God wills the salvation of every living man, and *this is the important sense in which the will of God may be and is frustrated by men!* Away with the partyism of Calvinism and Arminianism!

Tros Rutulusve fuat, nullo discrimine habebo.

Let isms go with feathers in the wind,
Our aim is truth, and truth alone we mind!

But here, by the way, it may be remarked, that the philosophy of my position—concerning which the best thing that can be said, after all, is that it accords with the scriptures—wins from Arminianism more than all its advantages, without countenancing one of its errors; and vindicates Calvinism as a consistent scheme, whose proportions can be seen, admired, and enjoyed by all!

It is a corollary from the preceding, that *all* in the sixth verse, means the whole human race—and I think so certainly, that even if the elder President Edwards, who "was an eminent divine and a mighty reasoner," thought differently, it would be to me "less than nothing and vanity," against the verity of the divine testimony. Clothed in the armour of such light, who can feel an argument drawn from the authority of human names? Leviathan with his scaly rind, is not more impervious to the *imbelle telum* of a child, than a Christian to what a mortal thinks in contradistinction to the sentiments of God. Nor would I venture all this, Mr. Editor, had I not some views of *the importance* of the truth in the premises, in which, I know, I have to wend my way without the sanction of some of the most venerable living names in our church. ZETA.

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FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—If we may judge from the length of ZETA's *introduction*, he will occupy your pages for many months to come. Whether any person will enter the lists with him, and controvert the positions he may attempt to establish, I do not know. It is not my intention to accept his implied challenge. But it seems due to *truth* and *candour*, in this early period of his discussion, to correct a misstatement he has given of the sentiments of his brethren in the gospel ministry. In page 305 of your number for

July, he says—"The views of the OLD SCHOOL I shall characterize, mainly, for the sake of distinction, as *the restrictive system;* because, if I understand them, they restrict the atonement in its *own nature*, in its *availableness*, and perhaps, in *every other respect*, to the elect alone."

I am not offended to be classed with my brethren, in what ZETA terms the "Old School;" for it may be regarded as an honourable appellation. "Thus saith the Lord, stand ye in the ways, and see, and ask for the *old* paths, where is the *good* way, and walk therein, and ye shall find rest to your souls." Jer. vi. 16. But I do think he should have better learnt the *views* of his brethren of the Old School, before he attempted to combat them.

The divines to whom he refers teach, that Christ died, made an atonement, yielded satisfaction, and purchased redemption, for the *elect;* just as Jesus Christ taught the church in his solemn intercessory prayer, which he, as the Great High Priest of his people, presented to the eternal Father, immediately before the offering up of himself for their sins. "As thou hast given him power over all flesh, that he should give eternal life to *as many as thou hast given him.*" "I pray for them: I *pray not* for the *world*, but for them which thou *hast given me.*" "And for *their sakes I sanctify myself*, that they also might be sanctified through the truth." "Neither pray I for *these alone*, but *for them also which shall believe on me through their word.*" Joh. xvii. 2. 9. 19, 20. From these texts it appears undeniable, that Jesus Christ *restricts* both his *intercessory prayer*, and the *sacrifice of himself*, on which his intercessory prayer was founded, *to those given to him out of the world by his Father*, or in other words, to *his elect.*

Now, because the brethren of the Old School teach this scriptural truth, they are misrepresented as teaching that the sacrifice of Christ is, in its *own nature*, sufficient only for the elect; that salvation cannot be offered to others; and that, if others were to believe, they (to use ZETA's own words) "could no more be saved, on account of Christ's mediation, than a fallen angel, were he penitent and obedient." It is admitted that some adopt these as legitimate consequences; but they are few, and ZETA ought to have known that the *great body* of the Old School disclaim them, and that they preach the gospel, according to the commandment of God our Saviour, to *all indiscriminately;* offering to all salvation with eternal glory, and assuring them, that all who believe shall certainly be saved; because the merits of our Redeemer's sacrifice are *infinite*, and, in their *own nature considered*, sufficient for all the world.

To convince ZETA, and your readers, that these are the views of the Old School, let me submit a few testimonies taken from two very important *publick documents*, that were drawn up for the express purpose of exhibiting to the world their real sentiments. The first document from which I shall make a few extracts, is, THE ARTICLES OF THE SYNOD OF DORT. This Synod was composed of delegates not only from the Belgick churches, but from almost all the reformed churches of Europe, and was convened for the purpose of checking the progress of the evils resulting from the propagation of *Arminianism* and *Socinianism* among the former churches. In drawing up these articles, the Synod solemnly bound themselves to follow no other guide than the word of God. This venerable ecclesiastical body sat in the years 1618–19.

From chap. ii. *On the doctrine of the death of Christ, and through it the redemption of men*, I select the six following articles.

"3. The death of the Son of God

is a single and most perfect sacrifice and satisfaction for sins; of *infinite* value and price, *abundantly sufficient to expiate the sins of the whole world.*"

"4. But this death is of so much value and price on this account; because the person who endured it is not only truly and perfectly man, but also, the only begotten Son of God, of the same eternal and infinite essence with God the Father and the Holy Spirit, such as it behoved our Saviour to be. Finally, because his death was conjoined with the feeling of the wrath and curse of God, which we by our sins had deserved."

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*Griesbach.*

Mr. Editor:—In the preceding numbers I have examined the argu-

ments of our opponents, that have been drawn from the silence of MSS. and versions, and fathers. And I leave your readers to judge whether *their mode* of argument is not at war with the first principles of logic: and something like an abuse of the materials which they possessed.—Their radical error, to which I have all along endeavoured to draw the publick attention, is this: They set themselves to prove a *negative:* and from a few *detached materials*, and *particular premises*, they draw *general conclusions* against us.

I now beg leave to proceed to show that their *materials*, out of which they have drawn those arguments, have proceeded from a source utterly corrupted. Those MSS. from the silence of which they have ventured to condemn our text, are, in general, primary or secondary copies from the corrupted and mutilated codes of Eusebius, bishop of Cæsarea.

This, I presume, will appear from the following detail of facts.—To get rid of the various readings of the sacred volume, and to arrive at the genuine text, various schemes of classing MSS. have been proposed. Bently and Mills brought forward their plans. They proposed to make the Vulgate, as corrected by St. Jerom, their basis, and to class their MSS. by that.*

But Griesbach, of the German school, proposed a different basis. He selected Origen, who wrote in the 3d century. His authority he preferred, because he had directed his attention, more than any other, to Bible criticism; and his unparalleled zeal and success had carried him before all the ancient fathers, on this field of science. Griesbach began by a most careful search of Origen's works, to ascertain, from his quotations, what copy of the holy scriptures he had used. And having, as he supposed, ascertained this—he lays it down as his basis.—"Hoc exemplar nobis instar est fragmentorum ipsius codicis quem Origenes usurpavit."*

He then proceeds to show that there are three classes of MSS. texts of the sacred volume. And out of these three he undertakes to determine, by the above mentioned basis of Origen, in what MSS. is to found the genuine and correct text transmitted from the inspired penmen.—He finds that the fragments scattered over the pages of Origen, correspond in a remarkable degree, with the text of the Alexandrine MS. which had been brought from Alexandria in Egypt. He then determines the various MSS., which may be arranged under this first class. And he calls it the Alexandrine class. The second contains those MSS. which had been brought from Constantinople into the different European schools. These he calls the Byzantine class. The third embraces all those which differ from these two, in certain particulars: which have been found chiefly in Europe: and which harmonize with the Latin versions.†

The learned German critick gives a decided preference to the MSS. of the Alexandrine class. And he does not hesitate to pronounce the authority of these to be so great, that they "*outweigh a multitude* of the Byzantine class." These readings of the Alexandrine class, he supports by some appeals to the fathers; but mainly by the authority of the "fragments" of Origen. The readings, thus sustained, he considers to be the true and genuine text. And venturously introducing them into the sacred page, he forms what, he has called, *his corrected text of the New Testament.* And this is that work which

* Bent. Works, p. 237. Nolan's Inquiry into the Integrity of the Greek Vulgate: Lond. edit. p. 3.

* Griesb. Symb. Crit. tom. i. p. lxvii.

† Griesb. Proleg. in Nov. Test. p. lxxii. &c.

is the admiration of every scholar; and which is a stupendous monument of genius and learning: but which has a false foundation, and involves dangerous principles.*

This theory, with all its mistakes, and want of proof to sustain it, is followed by Michaelis and Marsh; and, unless I be greatly in error, by all our opponents. The following is the sentiment of Marsh—in which he adopts this corrupted standard. "A reading, therefore, supported by the connected authority of the Syriac, the Coptic, and the Latin versions, by *a quotation from Origen*, and the ancient Greek MSS. of the Alexandrine and western editions, is not only of great importance, but may, in general, be regarded as genuine."† Hence, while they hold up these MSS. as containing innate marks of a high original; they feel themselves justified in rejecting from their pages every text, or clause of a text, which is not found in their *standard MSS. and versions!*

But many reasons may be adduced to show why we ought to view these *standards* with jealousy and distrust. It is well known to every scholar, in what manner St. Jerom, in the days of the Pope Damasus; and after him, about the middle of the sixth century, Cassiodorus—*corrected* the old Italick MSS. according to the reading of the Vulgate, and some Greek copies. The latter gave instructions to the monks whom he employed in this service, *carefully to erase the former words, and to substitute his corrections in words, and in ink to resemble the old.* "*That they may be considered the execution of ancient writers:*" "Ut potius ab antiquariis scriptæ fuisse judicentur."‡ Hence, as Nolan remarks, "those MSS. which were considered as containing the marks of a high original, and ascending to the apostolical days, can really claim no higher authority than that of the illiterate monks of a barbarous age."*

But this was little, compared with the mischief done by Eusebius, bishop of Cæsarea. For, to say the least, he seems to have originated all this venturous work of *correcting* MSS. and versions. He had certainly a *disposition* to do it. If he was not an Arian, or strongly inclined to that heresy, he did assuredly err by going into an extreme directly the reverse of Sabellianism. In the council of Nice, on the discussion of the doctrine of one substance in the Holy Trinity, Eusebius prevaricated in a scandalous manner. He first excepted against it in positive terms. Afterwards he actually subscribed to it. Then he wrote to his people at Cæsarea an epistle, in which he made a recantation of his former expressions.† As he had the *disposition* to make these changes, so he also had the *opportunity* and the *power.*

The emperor Constantine the Great addressed a letter to him, in which he instructed him to cause fifty copies of the scriptures to be prepared. In his epistle he uses this expression: "Των θειων κ. τ. ἑ." "Of the holy scriptures, whereof chiefly, you know *the preparation,* (την ἐπισκευην.) *and the use, to be necessary to the doctrine of the church.*"‡

* See Nolan's Inquiry, p. 5, 6, 7. 13. 319.

† Introd. to the N. Test. by Dr. Marsh, vol. ii. p. 28.

‡ Cassiod. de Div. Lec. cap. 14, 15; and Nolan's Inq. p. 17, &c.

* See Simon's Hist. des Vers. chap. v. p. 92—95.

† See this stated in Socr. Eccles. Hist. lib. i. cap. viii.; and Theodor. Hist. Eccles. lib. i. cap. vii. These are the words of Theodoret. "προτερον μεν συντρεχων τη Ἀρειανη αιρεσει ὑστερονδε ὑπογράψας τη εν Νικαια Συνοδῳ; κ. τ. ἑ. First, he went along with the Arian heresy; but, at last, having subscribed in the Nicene Synod, &c. &c. See Euseb. Epist. in Socr. Eccles. Hist. ut sup. p. 24. lib. i. cap. viii.

‡ See the Epist. of Const. in Euseb. Vit. Const. lib. iv. cap. 36. Also Nolan's Inq. p. 26.

Now this clothed him with more power than any one man should have had in such matters. Besides these powers conveyed to him, he had, as a scholar, the most extensive influence. Add to this that, in consequence of the destruction of MSS. of the scriptures, throughout the churches, during the persecutions of the preceding emperors, copies of the sacred volume were very scarce. All these combined to give the codices of Eusebius an extensive influence and circulation.

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That this work of mutilating, or *correcting*, if you will, was practised without secrecy, and without blushing, is well known to every scholar. "The facilities of correct-

* See Kettneri Hist. Dicti. Joh. p. 85. And Nolan's Inquiry, p. 28 and 41. These writers give the fullest and most satisfactory evidence of this.

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† It will be an object of our future Inquiry to ascertain, if possible, whether there be not actually extant the genuine ancient version of the old Italick, in the translation of the Waldenses, the lineal descendants of the Italick church, who sustained their independence against the attacks of the Roman see, and who held the uninterrupted and free use of the scriptures. This text must be worth "*a multitude*" of Griesbach's MSS.

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ing this text (the Palestine,) from Origen's works," says Nolan, "and the blind reverence in which that ancient father was held in the school of Cæsarea, seem to have rendered the corruption of the text unavoidable. Short annotations, or scholia, were inserted by Origen on the margin of his copies of the scriptures."—"A comparison between the text and the comment, constantly pointed out variations in the reading, and Origen's authority being definitive on subjects of sacred criticism, the inspired text was amended by the comment."—"This point is placed beyond conjecture by the most unquestionable documents. In some MSS. containing the Palestine text, it is recorded, that they were transcribed from copies, the originals of which had been *corrected* by Eusebius."—In proof of this, the following are the words quoted from a part of Eusebius's edition, and found in the Codex Marchalianus, "Παμφιλος και Ευσεβιος ἐδιωρθωσαντο."* "In this Codex Marchalianus," continues Nolan, "the whole process observed in correcting the text, is openly avowed. The reviser there candidly states, that having procured the explanatory tomes of Origen, he accurately investigated the sense in which he explained every word—and *corrected every thing ambiguous, according to his notion.*"† "And as the Palestine text has been thus corrupted from the same source with the Egyptian text, the joint testimony of such witnesses cannot be entitled to the smallest respect, when opposed in consent to the Byzantine edition."‡

The influence of Origen and Eusebius having thus corrupted the two grand classes of MSS. the Alexandrine and the Palestine—it is supposed, with reason, that it found its injurious way into many of the original Greek copies. Transcripts from these exist in very great numbers. And on an examination of those, the learned find the texts above mentioned all wanting.* And they discover the other minute changes existing in other texts, which he caused to be made in the fifty codices. They find also the "*titles* and *divisions*" of Eusebius. These proofs lying before the learned on the pages of our opponents' MSS. indicate, very clearly, the corrupted source whence they have descended.

But this is not all. I shall satisfy our opponents fully on this material point. Griesbach, the author of our opponents' theory of the German classification, has afforded us the most full and satisfactory evidence against these very MSS. out of which they profess to condemn our verse. And, first; in regard to Origen, whose text he has quoted as the authority and standard, in his classification: notwithstanding the unbounded confidence, which, at first, he placed in it—by his own confession, it turns out that that father is not worthy of the least confidence touching a single quotation:—that is, when strict *verbal* accuracy is looked for. It was the case with Origen, as with many more of the fathers, that when he quoted a passage out of holy writ, he generally quoted from memory; and often the meaning—and sometimes his *impression, or idea* of it—instead of a correct verbal quotation. Hence Origen may, *per accidens*, be correct. Oftener he is not. Even Griesbach declares this—that "no reliance can be placed on the edition of his works now in print: and his transcribers have used unwarrantable liberties with him 'Librarii—negligentiores fuerunt in describendis aut recensendis locis e sacris scripturis citatis:

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‡ See Nolan's Inq. p. 509.

* Such as the close of Mark's Gospel; John viii. 1—11; 1 Jo. v. 7, &c.

ments of our opponents, that have been drawn from the silence of MSS. and versions, and fathers. And I leave your readers to judge whether *their mode* of argument is not at war with the first principles of logic: and something like an abuse of the materials which they possessed.—Their radical error, to which I have all along endeavoured to draw the publick attention, is this: They set themselves to prove a *negative:* and from a few *detached materials,* and *particular premises,* they draw *general conclusions* against us.

I now beg leave to proceed to show that their *materials,* out of which they have drawn those arguments, have proceeded from a source utterly corrupted. Those MSS. from the silence of which they have ventured to condemn our text, are, in general, primary or secondary copies from the corrupted and mutilated codes of Eusebius, bishop of Cæsarea.

This, I presume, will appear from the following detail of facts.—To get rid of the various readings of the sacred volume, and to arrive at the genuine text, various schemes of classing MSS. have been proposed. Bently and Mills brought forward their plans. They proposed to make the Vulgate, as corrected by St. Jerom, their basis, and to class their MSS. by that.*

But Griesbach, of the German school, proposed a different basis. He selected Origen, who wrote in the 3d century. His authority he preferred, because he had directed his attention, more than any other, to Bible criticism; and his unparalleled zeal and success had carried him before all the ancient fathers, on this field of science. Griesbach began by a most careful search of Origen's works, to ascertain, from his quotations, what copy of the holy scriptures he had used. And having, as he supposed, ascertained this—he lays it down as his basis.—"Hoc exemplar nobis instar est fragmentorum ipsius codicis quem Origenes usurpavit."*

He then proceeds to show that there are three classes of MSS. texts of the sacred volume. And out of these three he undertakes to determine, by the above mentioned basis of Origen, in what MSS. is to found the genuine and correct text transmitted from the inspired penmen.—He finds that the fragments scattered over the pages of Origen, correspond in a remarkable degree, with the text of the Alexandrine MS. which had been brought from Alexandria in Egypt. He then determines the various MSS., which may be arranged under this first class. And he calls it the Alexandrine class. The second contains those MSS. which had been brought from Constantinople into the different European schools. These he calls the Byzantine class. The third embraces all those which differ from these two, in certain particulars: which have been found chiefly in Europe: and which harmonize with the Latin versions.†

The learned German critick gives a decided preference to the MSS. of the Alexandrine class. And he does not hesitate to pronounce the authority of these to be so great, that they "*outweigh a multitude* of the Byzantine class." These readings of the Alexandrine class, he supports by some appeals to the fathers; but mainly by the authority of the "fragments" of Origen. The readings, thus sustained, he considers to be the true and genuine text. And venturously introducing them into the sacred page, he forms what, he has called, *his corrected text of the New Testament.* And this is that work which

* Bent. Works, p. 237. Nolan's Inquiry into the Integrity of the Greek Vulgate: Lond. edit. p. 3.

* Griesb. Symb. Crit. tom. i. p. lxvii.

† Griesb. Proleg. in Nov. Test. p. lxxii. &c.

is the admiration of every scholar; and which is a stupendous monument of genius and learning: but which has a false foundation, and involves dangerous principles.*

This theory, with all its mistakes, and want of proof to sustain it, is followed by Michaelis and Marsh; and, unless I be greatly in error, by all our opponents. The following is the sentiment of Marsh—in which he adopts this corrupted standard. "A reading, therefore, supported by the connected authority of the Syriac, the Coptic, and the Latin versions, by *a quotation from Origen*, and the ancient Greek MSS. of the Alexandrine and western editions, is not only of great importance, but may, in general, be regarded as genuine."† Hence, while they hold up these MSS. as containing innate marks of a high original; they feel themselves justified in rejecting from their pages every text, or clause of a text, which is not found in their *standard MSS. and versions!*

But many reasons may be adduced to show why we ought to view these *standards* with jealousy and distrust. It is well known to every scholar, in what manner St. Jerom, in the days of the Pope Damasus; and after him, about the middle of the sixth century, Cassiodorus—*corrected* the old Italick MSS. according to the reading of the Vulgate, and some Greek copies. The latter gave instructions to the monks whom he employed in this service, *carefully to erase the former words, and to substitute his corrections in words, and in ink to resemble the old.* "*That they may be considered the execution of ancient writers:*" "Ut potius ab antiquariis scriptæ fuisse judicentur."‡ Hence, as Nolan remarks, "those MSS. which were considered as containing the marks of a high original, and ascending to the apostolical days, can really claim no higher authority than that of the illiterate monks of a barbarous age."*

But this was little, compared with the mischief done by Eusebius, bishop of Cæsarea. For, to say the least, he seems to have originated all this venturous work of *correcting* MSS. and versions. He had certainly a *disposition* to do it. If he was not an Arian, or strongly inclined to that heresy, he did assuredly err by going into an extreme directly the reverse of Sabellianism. In the council of Nice, on the discussion of the doctrine of one substance in the Holy Trinity, Eusebius prevaricated in a scandalous manner. He first excepted against it in positive terms. Afterwards he actually subscribed to it. Then he wrote to his people at Cæsarea an epistle, in which he made a recantation of his former expressions.† As he had the *disposition* to make these changes, so he also had the *opportunity* and the *power*.

The emperor Constantine the Great addressed a letter to him, in which he instructed him to cause fifty copies of the scriptures to be prepared. In his epistle he uses this expression: "Των θειων κ. τ. ἐ." "Of the holy scriptures, whereof chiefly, you know *the preparation*, (την ἐπισκευην.) *and the use, to be necessary to the doctrine of the church.*"‡

* See Nolan's Inquiry, p. 5, 6, 7. 13. 319.

† Introd. to the N. Test. by Dr. Marsh, vol. ii. p. 28.

‡ Cassiod. de Div. Lec. cap. 14, 15; and Nolan's Inq. p. 17, &c.

* See Simon's Hist. des Vers. chap. v. p. 92—95.

† See this stated in Socr. Eccles. Hist. lib. i. cap. viii.; and Theodor. Hist. Eccles. lib. i. cap. vii. These are the words of Theodoret. "προτερον μεν συντρεχων τη Ἀρειανη αιρεσει ὑστερονδε ὑπογράψας τη εν Νικαια Συνοδῳ; κ. τ. ἐ. First, he went along with the Arian heresy; but, at last, having subscribed in the Nicene Synod, &c. &c. See Euseb. Epist. in Socr. Eccles. Hist. ut sup. p. 24. lib. i. cap. viii.

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* Such as the close of Mark's Gospel; John viii. 1—11; 1 Jo. v. 7, &c.

eosque e *codicibus junioribus interpolarunt.*"* And again, 'exemplar Originis non ab omni labe immune fuisset.' And, 'Originis exemplar *interpolatum jam esset.*' "†

And what is more to my point, such is the character of the MSS. on which Griesbach, (and with him the rest of those on the other side,) have founded their whole argument against our verse—that Griesbach himself—remarkable for his learning and candour—is constrained to speak of them in very severe terms. It appears to his reader, that he sometimes gets out of humour with his own materials. He seems to feel like one disappointed and betrayed by them. He is constrained to say that he did not discover one of that class of MSS. (to which his theory gives the preference,) which preserved his favourite *recension*, unless in a *very corrupted state.* "Manifestum est jam," says he, "nullum superesse codicem qui ubique unam ac eandem recensionem ita exprimat, ut lectiones ex aliis recensionibus admixtas habeant nullas!"‡

Nay, to crown the climax—and what will our opponents after Griesbach say to this?—Griesbach himself, with one indignant sweep, *overturns the whole authority of that class of MSS.* He avows,—and openly proclaims to the discomfiture of his whole theory,—that the very best of them, even those in which he had the greatest confidence, he discovers to be so overrun with errors and interpolations, arising from the marginal scholia, and comments of the fathers, "that *they are fouled in every page with gross corruptions.*" "Satis inde patet"—says the candid critick—"quod *innumeros gravissimosque errores in iis commissos codicibus, quos cæteroqui magni facio.*"—"*Nullum codicem quamvis vetustum, ab interpretamentis, et glossematibus immunem esse largior.*"*

This is a specimen of the candid avowal of their leading and most estimable critick. And the gentlemen on the other side, are bound to dispose of these serious charges against the very MSS. from which the whole of their leading argument has been taken—before they can offer another exception against the authenticity of our text. "Physician heal thyself."

Now—to use the words of Nolan—"Let the most prejudiced of the German method of classing the Greek MSS. according to the coincidences of their respective texts, take a retrospective view of their descent, as it has been traced from the edition of Eusebius. Let him compare the alterations which have been recently made, on their authority, in the text of scripture, with his peculiar opinions. Let him then answer how far their collective authority ought to decide against the truth of any doctrine; or the authenticity of any verse which is at variance with the peculiar opinions of him, by whom it was revised and published."

"In this impeachment of the original reviser of that edition of the scriptures, from which there is more than a presumption that all MSS. of character have, in some measure, descended; its last feeble support seems to be withdrawn from the German system of classification."†

Our opponents may ask, how then can you account for those affinities existing between these manuscripts? I answer, it is evident from the conclusions to which we have been led. They are all traced to the corrupted text of Eusebius; and, with the learned Nolan,‡ we deny in the most explicit terms, "that the clas-

* Griesb. Symb. Crit. tom. i. p. cix. And Nolan's Inq. p. 320.

† Griesb. ut supra, p. cxxxii.

‡ Griesb. Symb. ut sup. p. cix. cxi. and cxxviii.

* Griesb. Proleg. in Nov. Test. sect. iii. p. lxiv. edit. 2. mihi.

† Nolan's Inq. p. 41, 42.

‡ Do. p. 42.

sification by these affinities, acquires any support from the authority of Origen: that it receives any from the original testimony of the eastern and western versions: that it derives any from the best and most ancient manuscripts, or is countenanced in its important deviations from the received text, by any which have not been altered from the times of Eusebius."

It may again be objected: According to your conclusion then, no reliance is to be placed on MSS. And if so, what will be the consequence if we carry out this principle into its full operation? Will you impeach the integrity of the scriptures?

There might be some force in this objection, if *only one class of MSS. had existed.* But we have brought our objections thus far only against a *certain class* of MSS.; and the inference and objection of opponents are fair, if applied to the legitimate object. For indeed no reliance, in this question, is to be placed on those MSS. which are traced to the corrupted codices of Eusebius: and which derive their affinities to each other from their descent from his edition.

I beg leave to draw the attention of the learned to the third section of Nolan's Inquiry. By a mass of evidence the most satisfactory, I conceive, which can be wished for, he establishes his position, that the Byzantine text contains the genuine edition of the scriptures. He shows this from ecclesiastical tradition, the proper test of the integrity of the text. The Byzantine text is entitled to the preference from the place where it was found. It was found, he shows, in the region where the *holy writings were deposited.* It is the text retained by the Greek church. It has existed, with the evidence of an unbroken tradition for 1400 years. The eastern church gives its clearest testimony in favour of this text. It is supported by the number and prevalence of copies, and the antiquity of MSS. The Alexandrine and Palestine texts (whom our opponents follow,) want this testimony. The tradition of these is broken in two places. *First,* by the text of St. Athanasius: and *second,* by Hesychius and Eusebius. Moreover, the western church gives her testimony to the Byzantine text as the genuine edition.

This is a point strongly established; and, I presume, the learned will admit it. Now give us MSS. from this source—give us versions from the genuine Byzantine source—and you will soon settle this question. From MSS. and versions of this class, we are willing to accept a decision which even our opponents will draw from them. But for the peace of the church, and for the honour of Bible criticism, let us hear no more of the classification of the German school; nor of the Alexandrine and Palestine MSS. or the versions drawn from this corrupted source. No Eusebius—no Arian—shall be permitted by us, to sit in judgment on the holy scriptures, and to expunge and alter texts according to "*their own notion.*"*

I shall, in my next, enter on the defensive part of my subject—according to the divisions mentioned in my last number.

I am, Mr. Editor,
Yours, with affectionate respect,
W. C. Brownlee,
*Of Basking Ridge.*

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## Strictures on Gibbon's Character of Athanasius.

Mr. Editor—On reading, several years ago, the character of Athanasius, as given by the historian Gibbon, the following remarks were penned. Perhaps they are of im-

* This is their own phrase, used in the avowal quoted above. "προς την εννοιαν εδιωρθωσαμην." I corrected "them," (the inspired writings,) "according to *his notion.*" See Nolan, p. 509.

portance enough to find a place in the Christian Advocate. AMICUS.

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Of Gibbon, it may be said with truth, that as he indulged a settled enmity toward all who bore the Christian name, so he commonly hated those worst whose faith was the most orthodox. His own character as a historian, of which he was jealous in the extreme, required that he should bestow praise on the magnanimous conduct of Athanasius; but he takes care to accompany it with as much abatement as malignant insinuation can plausibly convey. If Athanasius, "amidst the storms of persecution," is "patient of labour and careless of safety," he is represented also as "jealous of fame." If he "displayed a superiority of character and abilities," it must likewise be remembered that he was "tainted with the contagion of fanaticism." If he had "learning," it was "less profound and extensive than that of Eusebius;" and his eloquence was "rude eloquence," not to be "compared with the polished oratory of Gregory and Basil."—If he was "in the orthodox school, one of the most accurate masters of the Christian theology," it must not be forgotten that he was *supposed* to possess two profane sciences—jurisprudence and divination." If his "equipage was modest," it was such "as pride and policy would affect." Such is the manner of Gibbon, not merely in speaking of Athanasius, but in the general tenor of his history. The character of a man, eminent as a Christian, rarely escapes from his pen without some unmerited stain. The *actions* of such a man are, indeed, often admitted to be noble, but afterwards you find them imputed to *motives*, or connected with *circumstances*, that debase them. When you think that the historian has begun to be liberal of his applause, suddenly an epithet, or the turn of the sentence, or at farthest the close of the paragraph, disappoints your expectation, and leaves you in doubt whether what you have read be commendation or censure. This sly, covert, sneering, insidious method, of assailing Christianity and its professors, has not, in Gibbon, even the merit of originality. He copied it from the infidels of France, especially from Voltaire; and it has cast a dark shade over a work, which profound erudition, brilliant fancy, and splendid diction, had, otherwise, rendered instructive and illustrious. But for slander and impiety, there can be no compensation; and it is not fair that this history should ever be referred to as *authority*, for any thing connected with religion.

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*From the Evangelical Magazine, for September*, 1824.

TO A QUEEN ANNE GUINEA,

*On devoting it to the Missionary cause.*

Why should I vainly hoard thee up,
  At times thy brilliant form to see,
When He, who drank that bitter cup,
  Declares that He has need of thee?
No! Go, and bear to distant lands
  The tidings of unequall'd love;
Proclaim that Jesus waiting stands
  To guide us to his fold above!

Go, bear to yonder deserts wild
  The olive branch of perfect peace;
Go, preach the Virgin's wondrous Child,
  Who came to bid our wand'rings cease:
And may that heav'nly Dove, that bore
  Him witness once in Jordan's wave,
Attend thy steps from shore to shore,
  And seal the souls thy tidings save!

H.

# Reviews.

HELP FROM ON HIGH; OR OUR ONLY RESOURCE. *A Sermon, delivered in Nassau Chapel, Princeton, New Jersey, the first Sunday in July, 1824. By Robert Gibson. Princeton, N. J. printed and sold by D. A. Borrenstein: sold also by A. Finley, Philadelphia; D. Fenton, Trenton, N. J.; and by John P. Haven, New York. pp.* 30, 8*vo.*

It certainly is not often that we give any sermon a second reading. But we have read this twice, and with more pleasure the second time than the first. The truth is, the language of this discourse wants something of that perspicuity and plainness which ought ever to be found in such compositions. We hope that our younger brethren in the ministry will take it in good part, when we remind them that the simplicity of the gospel, the laws of good taste, and the edification of the people whom they address, all demand that a popular sermon should be, both in language and method, as far removed as possible, from every thing that is artificial and abstruse. The present fashionable style has greatly departed from that charming simplicity, which characterizes the standard writers of our language; and which is conspicuous in all the most distinguished works of the ancients. We have never read any merely human compositions which are equal, in all that is denoted by *simplicity*, to those of Homer and Milton. They are excelled in this respect only by the inspired writers; and by them they are excelled. Real sublimity, the criticks remark, must exist in the *thought* and not in the *language* of a writer, or speaker: and the remark is nearly as applicable to every other excellence as it is to sublimity. If the thought is not good, it is in vain to try either to supply or disguise the defect, by wrapping it up in a mist of words, or by making it strut forth in a stilted style and involved periods. But in no compositions is this manner so objectionable as in sermons: and yet in sermons, we have really sometimes witnessed so much of it, that the speakers might nearly as well have addressed the larger part of their hearers in Greek—They actually did "speak in an unknown tongue."

We have said this on the present occasion, because we think it important in itself, and because the only fault that we can discern in the uncommonly excellent discourse before us is, that the style of it partakes, rather more than a little, of the quality which we have condemned. But there is such an unusual degree of just, and powerful, and, in some respects, original thinking, in this discourse, that it is worth getting at, were it ten times more difficult than it is to ascertain it clearly. The preacher, though young, has here given us a pulpit address, which would not suffer by being compared with the best we have seen from the pen of Chalmers; and which would be still better, if it did not, in its manner, resemble Chalmers so much. The subject of Mr. Gibson's discourse—the absolute necessity of God's blessing on his written and preached word, to render it profitable either to saints or sinners—is unspeakably important in itself. And he has devised a manner of presenting it in such striking views, and of illustrating and urging it by such interesting and awful considerations, that it is impossible to read it attentively and understandingly, without being impressed and affected by it. We do not give extracts, because we cannot give them at such lengths as to afford any thing like a just idea of the sermon as *a whole*. But we earnestly re-

commend a careful perusal of the whole, to all our readers who may be able to obtain a copy: and we could wish it were reprinted and widely distributed. While foreign sermons are republished among us, it is reproachful that native talent is not more esteemed and encouraged. But we wish this discourse to be popular and to have a wide diffusion, from a much higher consideration than the patronage of talent—we wish it, in hope that the souls of the readers might be profited and saved by its perusal.

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A PLEA FOR MINISTERIAL LIBERTY. A DISCOURSE ADDRESSED BY APPOINTMENT, TO THE DIRECTORS AND STUDENTS OF THE THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH AT PRINCETON, ON THE 17TH OF MAY, 1824. *By John M. Duncan, pastor of the Presbyterian church, Tammany street, Baltimore. pp.* 71.

THE UTILITY AND IMPORTANCE OF CREEDS AND CONFESSIONS: AN INTRODUCTORY LECTURE, DELIVERED AT THE OPENING OF THE SUMMER SESSION OF THE THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH, PRINCETON, JULY 2D, 1824. *By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government in the said Seminary. pp.* 84.

Mr. Duncan's discourse, as the title above intimates, was delivered in the presence of the directors of the Theological Seminary at Princeton. That circumstance notwithstanding, it will be found that the discourse impugns, and that violently, all "STANDARDS" or prescribed confessions of faith and forms of church government; and this, although both he, and every other clerical director present, had solemnly adopted the Confession of Faith of the Presbyterian Church; and although the pupils of the seminary, for whose benefit the discourse was chiefly intended, were expected shortly to do the same. Mr. D. did this too—we speak of what we witnessed—within four or five hours after he had himself, in the most solemn manner, subscribed a formula,* by which he pledged himself "faithfully to endeavour to carry into effect all the articles and provisions of the plan" of that seminary; one article of which declares that the institution is intended to sustain in their integrity the standards of the Presbyterian church.† And in addition to preaching, the author has thought proper to print this discourse; and thus to send it into the world with as much publicity as possible.

What are we to think of all this? Is it reconcilable either with modesty or integrity? Our principles and feelings promptly and decisively answer—no. Those of Mr.

* The 10th sect. of the II. article of the plan of the seminary is in these words—"Every director previously to his taking his seat as a member of the board, shall solemnly subscribe the following formula, viz.—Approving the plan of the Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise in the presence of God and of this board, that I will faithfully endeavour to carry into effect all the articles and provisions of said plan, and to promote the great design of the seminary."

This was the formula which Mr. D. first read, deliberately and audibly, in the presence of the board, and then subscribed his name to a copy of it, in a book kept for the purpose.

† In declaring "the true design of the founders of the institution," as stated in the introduction to the plan, the very first article is the following—"It is to form men for the gospel ministry, who shall truly believe, and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian church; and thus to perpetuate and extend the influence of true evangelical piety and gospel order."

D. we suppose, will answer differently;—for we are not disposed to charge him with a known and wilful departure from truth and decorum. But as he chose to beard the directors before their pupils—for what he did was really nothing less—after they had given him, the youngest member of the board, the honourable appointment which enabled him to do it, and by publishing what he preached, has both extended the knowledge of his address, and made it the fair subject of publick criticism; we feel not only at liberty, but under some obligation to speak of it very plainly, if we speak of it at all. We have indeed hesitated, whether it would not be best to let it pass silently, to that oblivion to which we have no doubt it is speedily destined, without doing any thing to stop its course for a single moment. But we have been several times questioned why we did not notice it; and since the appearance of Dr. Miller's lecture, which claims our notice, we have found that we could not get along conveniently without reference to this strange discourse; and therefore we have resolved to take the two publications together and review them in connexion. We have considered too, that perhaps some wild and false notions may be getting into other heads besides that of Mr. D., which possibly we may do something to correct, before they become inveterate. We have more hope of this, than of doing him any good; although we are conscious that we sincerely wish him well.—Such is our apology for the extent to which we foresee that our review will reach.

Mr. D.'s discourse purports to be grounded on 1 Cor. ix. 16—27. He spends no less than six and twenty pages of his printed sermon, in commenting on this passage of scripture; with a view, as it would seem, to prepare it for the *five general propositions*, which he afterwards endeavours to derive from it. He tells us, however, in a prefatory note, that when the sermon was delivered, "the analysis of the scripture passage which was selected, was, for want of time, entirely omitted." This we think was judiciously done by Mr. D.; for we believe that all his hearers, of whom we made a part, were of the opinion that his discourse was quite long enough, without these six and twenty pages of exposition. If, moreover, he had seen fit to forbear their publication, we, who have found it our irksome task to read them, should have owed him an additional obligation. Nor do we believe that the subsequent part of his address would have suffered at all by the omission; for truly, if his propositions are not obviously derived from his text—and some of them, however true in themselves, we think are not—we are well persuaded they will receive no aid or plausibility whatever from the preceding comments—Such a mist of words, such "darkness visible," as envelopes these comments, certainly we have never before met with, in any thing that professed to be an exposition and illustration of holy scripture.

In our judgment Mr. D.'s discourse contains something that is *orthodox*, something that is *erroneous*, and a good deal that is *unintelligible*. Of each of these ingredients, which make up this singular composition, we propose to say what we think; and we will speak of the best first.

We feel no reluctance, but a real pleasure, in stating that, so far as we can understand him, Mr. D. appears to hold fast the essential doctrines of the gospel. Of these doctrines his subject did not lead him to treat directly. But from what he says incidentally, we think we can gather, that he is not only entirely free from any leaning to the Socinian or Unitarian heresy, but that he fully believes in the native depravity of man, the necessity of rege-

neration by the Spirit of grace, justification solely by the righteousness of Christ, evangelical repentance for sin, the essential importance of obedience to all the commands of God, the progressive sanctification of believers, a judgment to come, and a future state of endless rewards and punishments. Not only so, but he seems to be a warm advocate for great ministerial fidelity, simplicity, zeal, charity, holy and exemplary living, and an unreserved devotion to the glory of God and the winning of souls to Jesus Christ. Now this is much as it should be; and it really looks as if Mr. D. had been intended for better things, than to be a panick-struck declaimer against all the formulas of faith in protestant Christendom, and a visionary expectant of the speedy occurrence of such a new and improved state of the world as to render all old things—not excepting Christianity itself as it has hitherto existed—as much matters out of date, as the Jewish dispensation was, after the coming of Christ and the preaching of his apostles.—Here is the rock on which Mr. D. has unhappily run foul; and we heartily wish he may get off, without eventually making shipwreck of faith and a good conscience.

What Mr. D. calls his "general practical propositions" we shall place together; although in the sermon they are announced separately, each one standing at the head of a discussion which is professedly founded on it.—They are the following—

"I. *The minister of the gospel should consider and deport himself, as, most unequivocally, the ambassador of the Lord Jesus. However he may condescend to the infirmities of men, he is yet 'not without law to God, but under the law of Christ.'*

"II. *Our second general proposition is, that the minister of the gospel should consider his call to preach the gospel as a* personal *matter; never to be decided by any trains of reasoning which preclude his own consciousness of duty.*

"III. *Our third general proposition is, that the minister of the gospel should be a man of great personal tenderness.*

"IV. *The minister of the gospel should consider himself, as directly amenable to the Lord Jesus as his judge.*

"V. *Our fifth general proposition is, that the minister of the gospel should consider his* BIBLE *as the only document, which is, or can be, commensurate with his commission; and should study it, believingly and prayerfully, as the only method by which he can acquire true ministerial literature.*"

The truth and justice of all these positions, as they stand nakedly by themselves, we are not disposed to question in the least; although, as we have already intimated, we do not think they are all contained in the particular portion of scripture which is placed at the beginning of the discourse.

Mr. D. concludes the discussion of his first proposition thus—

"I would not leave this subject without adverting to its practical effect. Very much do I fear, that hearers of the gospel judge of their ministers as literary men: men of talent; men of eloquence; men of great systematic accuracy; but too seldom as men of God. O what a fall is here! Is this, brethren, our place in the house of God? But what more can we expect, if we ask for no more, if we claim no more? Know you not, that Satan never riots so voluptuously in the sorrows of our race, as when the priests of the Lord are brought low, or the ark of the Lord is gone? Know you not, that it is one of his most unwearied and successful artifices, to curtail your influence by robbing you of your spirituality? Who should have a higher idea of the ministerial office than the minister himself? What dost thou esteem thyself to be, O preacher? Art thou not the Lord's standard bearer? Has he not put a heavenly ensign into thy right hand; and, nerving thee with all might by his Spirit in the inner man, bid thee carry it, under the auspices of Him who is the resurrection and the life, until, summoning thee to 'wipe from thy brow the dust and heat of battle, to bathe thy wearied limbs in the waters of immortality,' and to come up into his awful presence, thou shouldst plant it an everlasting memorial before the throne of God and the Lamb? Be faithful to thy trust. Abide at thy post. Be familiar with the prayer of faith. Tremble under no man's frown. Thy Master will justify and bless, will reward and crown thee before an assembled universe: and thy spiritual children, who have shared thy sorrows on earth, shall

share thy honours in eternity.—The minister of the gospel should consider himself as an ambassador for Christ Jesus, as though God did beseech men by him."

Under Mr. D.'s second proposition we meet with the following paragraphs—

"Our doctrine then is, that the ministerial call is not a matter of hereditary right or parental injunction; is not a matter of intellectual enterprise or literary ambition; is not a matter of secular profit or pecuniary calculation; is not a matter of untutored zeal, or indifferent circumstance; is not a matter of mere theological education, or ecclesiastical ceremony; is not a matter of sectarian size, or national monopoly; but is a matter of direct and frequent, of elevating and transforming, consultation between a man's own soul and the Holy Ghost, as the Spirit of the ministerial office. O man of God, the Spirit of the Lord must lift thee up above the world; and by an afflatus associated with thy opportunities, constitute thee a co-worker with God! In thy track angels move as ministering spirits; and under the power and savour of thy sanctuary services, must redeemed souls ripen for the skies. Dividing to each his portion in due season; bringing out of thy treasury things new and old, as a scribe well instructed unto the kingdom of heaven; weeping with those that weep, and rejoicing with those that rejoice; travailing in birth for them, until Christ be formed in them; multitudes must be seen by thy side in their new forms of spiritual existence, clad in the meekness of wisdom, and the beauty of holiness. 'To do thy will, I take delight,' was the emphatick declaration of Him, who loved us even unto death, and gave himself for us. And with like consideration, cheerfulness, and firmness, should we undertake the solemn work of the ministry, 'addicting' ourselves to all its spiritual services, with all diligence and affection.

"Now then, can we substantiate our ministerial call under such a searching appeal to our own consciences? Have we reviewed our relations with human beings, and realized the vivid operations of the Holy Ghost spreading out a sacred unction over all the powers of our souls? Have we acquired those strong perceptions of truth, which have enlarged our hearts, and induced us to enter up a resolve, prompt and firm,—to engage in a covenant transaction with Him who has said, 'Go preach my gospel to every creature?' In the elasticity of our own sanctified spirits, have we surveyed the wants and sorrows of our race, until our hearts have been melted and mellowed, prepared for all the varieties of the service, and ready to become 'all things to all men?' These are things entirely personal. For 'what man knoweth the things of a man, save the spirit of man which is in him?' Another cannot know them, but must wait until they have taken the visible form of external effort. Examine, my brother, for thyself. Answer to thine own inquiring spirit, whether such a glow of ministerial inspiration pervades and elevates thee; and then enter upon thy work, like one who loves it, and is determined, at all hazards, and under all circumstances, to execute it.—O how delightful then the task! Amidst all discouragements and unkindnesses, and many of them shall meet thee in the way, thou hast Elijah's mantle wherewith to wipe away the burning tear; and a portion of the spirit which thy ministerial activities never can exhaust, but which every hour shall enlarge. The rod in thine hand, like Aaron's, shall bring forth buds, and bloom blossoms, and yield almonds;—thou shalt find it in the folds of the Redeemer's glory, when he calls thee to enjoy what he has gone before to prepare for thee, amid the ceaseless praises of the upper sanctuary."

We give the foregoing paragraphs as specimens of just sentiment and eloquent expression; only somewhat damaged by an artificial and inflated diction. Indeed we cannot well say what is intended, in the concluding sentence of the last quotation, by the faithful preacher finding the rod that had been in his hand, "in the folds of the Redeemer's glory." But this is a trifle, in comparison with what Mr. D. can do in this way; as we shall more fully show in its place. We could select several additional paragraphs from this discourse, which, taken by themselves, are really excellent. But a specimen is all that we can afford space to insert, whether of the good or the bad—And of the bad it is now time to speak more particularly.

It is evident that this discourse was intended, from beginning to end, to have a hostile aspect and bearing on all creeds, confessions of faith, or summaries of religious truth, which have been made by uninspired men. Its author probably meant to intimate this in the very

title which he has chosen for his sermon—"A plea for ministerial liberty;" and in the prayer with which he closes his prefatory note—that his discourse "may be blessed to all who read it; and, that especially the young minister of the gospel may be induced very highly to prize, and very determinately to stand fast in, the liberty wherewith Christ has made him free." This excited feeling in regard to formulas of faith, has given a feverish pulse to every part and member of his discourse, even where there is the appearance and the substance of sound doctrine. But *vires crescunt eundo*—his morbid excitement seems to increase as he goes forward; till at last he throws off all reserve, and plainly denounces and resolutely attacks the foe, with which he had before been skirmishing. We shall place together some of the paragraphs which may be considered as constituting his heavy artillery and platoon firing, without pretending to exhibit his whole array; or even to notice at all the little ambuscades and single shots, with which he seeks to surprise and annoy his adversaries, through his whole line of march.

"Go, pray for the spirit of thine office. Go, entreat for that inspiration He has promised to breathe over thy sluggish powers. Do it especially now. For there is a general movement among the hosts of the Almighty: the human mind has set out upon her march to freedom; and the events of her course may prove to have been symbolised by the burning mountain of the Apocalypse cast into the sea, and which, instead of being extinguished amidst the rolling surges, turned them into blood. Man must be free: yet man is his tyrant. But the Son of God is coming to set him free. The kings of the earth, counselled by philosophick politicians and literary discoverers, and supported by myriads whose panoply modern genius may have wrought, will probably be on the one side; clothed with the spirit of thy office, be thou under the banner of Jesus on the other."—pp. 35, 36. * *

"Every minister of the gospel now, ought most prayerfully and profoundly to meditate upon the signs of the present times; and taking his conscience out of the hands of ecclesiastical courts and congregational assemblies, that the Master may form it for himself, aim to be fitted for ministerial enterprise by catching the spirit of his age.

"Our fathers, whose memories we should venerate, and whose names we should never mention but with love;—though let me remark by the way, that I have no idea of degrading my compeers in the nineteenth century, nor, permit me to add, though it may seem a little vain-glorious, of lowering my own inconsiderable self, down to the level of something like an irresponsible idiotism, in order to magnify the natural powers, the acquired talents, or the spiritual gifts, of Calvin, Luther, and others, who range along with them, under the same providential influences that consecrated their effort in the cause of Christian and ministerial liberty, to the good of mankind. And if, in rising to their level, and refusing to exchange one ecclesiastical lord of conscience for another, I shall be reprobated as a rash assailant on long established usage and hereditary impression, and can obtain nothing in self-justification among the sons of Zion, whom the Son of God came to set free; painful as it may be, I will appeal to the liberal institutions of my native land, on whose peaceful shores the standard of liberty has been planted for the admiration of the world.—Our fathers are of about as much use to us as Paul's fathers were to him. A new revolution is now modifying every human concern, and purifying the human intellect for the most glorious achievements."—pp. 41, 42. * *

"Our Bible societies have created a new era in the moral world: have heaved into being a new principle of ecclesiastical operation; a principle, liberal, enlarged, magnanimous, celestial: a principle, which will leave us, like the exhausted oars-man, struggling against impetuous and swelling floods, unless it animate our own souls, and elevate us to conceive the magnificent idea of converting the world. Jehovah's hand has already divided the waters; the Israel of God, passing through to their millennial rest, are receiving their baptism from the cloud of his glory, and swearing allegiance to him, with whom they shall live and reign a thousand years upon the earth. And they who oppose themselves with Egyptian temerity, may share in Egyptian destruction, when the wave shall return at his command, who looks forth from the midst of his thick darkness. The anticipation of the millennium ought now to seize the bosom, and the preparatory measures ought now to occupy the attention of every minister of the gospel. Not indeed under the impres-

sion that he can accomplish the whole: but that in his own place, and to the utmost extent of his opportunities, he may be seen like a shining link in the general chain that encircles the earth—like a burning seraph, whose modes of operation express the whole of a divine purpose as far as he knows it. The subject of a ministerial call now, should induce a man to inquire most seriously, whether he has mind and heart, conscience and purpose enough, to be a co-worker with God in the conversion of the world? Whether, amid these celestial movements, he can bear to give himself up to 'a detestable neutrality,' or can let go his own little schemes of theological aggrandizement, to embrace that loftier and larger project, which will presently cover the earth, from the rising to the setting sun, with the glory of the invisible God. Sectarianism is now falling, like the worn out economy of Moses, in the days of Paul. Art thou ready to become all things to all men? Or, like the Judaic teacher, is thy tongue yet unfit for any thing but the Shibboleth of thy party, and thy mind still fettered with the obsolete forms of an expired ritual?—The question is peculiarly interesting to the young minister, who expects to be in the church militant, when his fathers, whose advice he now reveres, and before whose glance he now cowers, shall have joined the church triumphant in glory. It will require great force of personal volition, and all that is awfully solemn in a purpose, as ethereal as a purified conscience can make it. And let every old minister of the gospel, whose praise may be in the churches, and whose opinions may carry great weight in ecclesiastical councils; who knows that his influence may sustain some project by precluding examination, and who feels how unspeakably precious are a good conscience and conscious worth; take good heed to himself, how he interfere with the intellectual elasticity of a young man, whose mind and heart God may be forming for the conflicts of the coming times. It would be cruel to possess the ears of Christendom with suspicions of his integrity. They would freeze his youthful ardour, and throw him like an ecclesiastical orphan among frigid formalists, or unenlightened and unrelenting professors. God can keep and bless young ministers of the gospel, without making them the heartless idolaters of the dead, even as he did Joshua of old, when the tomb of Moses was erected where no man ever saw it, and his body, which had once been mantled in glory too heavenly for human vision, was shrouded in all the mystery of a divine transaction, unresolved, until the apostles saw it in its spiritualised form, on the mount of transfiguration."—pp. 43, 44, 45. * * *

"—Worth our while to be informed, whether those convulsions which are about to shake the world and the church to their centres, are wakening up our sympathies for our race; whether in the change that is coming, and which is carrying up the moral nature of man to a higher state of perfection, we are prepared to exemplify that greatest of all Christian virtues, LOVE, as the peculiar characteristick of the millennial age: and whether, being harnessed as for contest in Jehovah's name, we can classify our ministerial growth along with those other signs of the times, which are so rapidly gathering up all the spiritual analogies of the moral world?"—p. 48.

"One more example. The dread of ecclesiastical authority, not unfrequently interferes with that sense of personal responsibility to Christ, we should most scrupulously cherish. They who sit in Moses' seat, have not yet lost their love for legislation, nor entirely abandoned their pretensions to infallibility. But whence this mighty power that appropriates the prerogative of the great Head of the church, and diverts the ministerial conscience from Christ's judgment seat? Whence this heresy against reason and truth, which covers individuality of existence under social law; and substitutes ecclesiastical statute for personal independence? What want we in the church? Tell me, if this be not true;—we want the Spirit of God in the variety and plenitude of his operations: we want the Bible speaking her own language, and uttering her own law, free from the textual system of the sectarian expositor; we want the ministry, whatever may be their powers or their gifts, sanctified by the spirit of the ministerial office, having love for, and confidence in, one another, as though they estimated each other to be men of integrity; we want the human conscience, purified by the Redeemer's blood, and superintended by the Spirit of truth. These are God's instruments of operation; and he who would engraft upon these all that is abstract and obscure in a technical theology, talks like a barbarian to me, and I unto him.—O, he who is afraid to declare what he finds in his Bible, or gathers exceptions to scripture truth among the opinions of the fathers, lest ecclesiastical authority, which would then be equally degraded, may crush him, wants his ministerial signet—HOLINESS TO THE LORD. In prophesying, he has covered his head, and dishonoured his constitutional prince: he has hidden the ministerial image of 'the heir of all things' under a badge of subjection.

"I know it may be said, that he who gives his *voluntary* consent to such a lordship over his conscience, has no right to complain if he be chastised for rebellion. INDEED? And may I, by solemn compact, will away the Master's injunction—'Be not ye called Rabbi: for one is your master, even Christ, and ALL YE ARE BRETHREN. And call no man your father upon the earth, for one is your Father which is in heaven. Neither be ye called masters; for one is your master, even Christ;" as if the church of God was a mere political association of human form? Or, having done it, may I not blush for my error, and confess it before the world, without preparing myself to be disrobed as a minister of the Son of God, or to see the grace of repentance turned into a libel for deposition? When the sons of Jacob, dissatisfied with their political rule, demanded a king, the Lord was angry. Their request was granted to their hurt: the aggrandizement they sought was consummated in the loss of their liberty. And is not this enough? Enough, when laid along side of the history of papal darkness, or exchanged for a tale in the times of the Puritans, to alarm, and forbid us to yield the rights of conscience, or to accept our new covenant privileges as a bundle of ecclesiastical gratuities? Surely, the freemen of the Lord in the millennial age will suffer no such phylacteries on their ministerial robes:—their prophetic mantle shall be woven by the spirit of liberty, and every hanging fold be resplendent with spiritual beauty and heavenly glory."—pp. 55, 56, 57.

"Surely we ministers of the gospel ought to be biblical students. We know that a magnificent revolution is about to accomplish her designs in the world, and yield to charity, her own proper place in the transactions of men. Our maxims, sized by our sectarian manuals, whatever may have been their suitableness to ages past, are entirely too narrow for these splendid operations, and incapable of being applied to the multitudes of Christians now to be called in. This, all Christendom has admitted, by erecting Bible societies, and sending forth the Bible in her own native simplicity and beauty: an occurrence in which individuals have taken the lead of social bodies, and Christians and Christian ministers have outstripped ecclesiastical councils; and evinced that the responsibilities of individual existence, are more powerful than those which grow out of our social organization; or that he always does more who feels himself called upon by the immediate providence of the Master, than he who submits to the arbitrary distinctions of human authority. Let every controversialist ponder over the fact: he cannot help seeing it; for its dimensions are of immense size; broad as the earth and long as the sea; high as heaven and deep as hell; and every line of its record is radiant with glory.

"We all know that every age has its own classification of what it apprehends to be scriptural truths. The Jewish Rabbies were succeeded by the colossal power of papal misrule; the reformation pronouncing the Bible to be the *only* rule of faith and practice, has yet been followed by various ecclesiastical authorities; and the union of church and state, even where it has been disowned, has yet made us virtually the legatees of a power that would dethrone the Redeemer as being the ONLY LORD of conscience. Who can now unequivocally declare the BIBLE to be the *only* rule of faith and manners, without falling under the most grievous suspicions, as though he had broken his covenant with his God, and denied the Lord that bought him? All our religious sects have their own classifications of what they suppose to be scriptural doctrines. The matters which now startle Christians and Christian ministers into activity, and thrill along every nerve of the ecclesiastical body, are Calvinism, Arminianism, Hopkinsianism, and other such like gorgeous fragments of Christ's spiritual kingdom. Another classification is yet to be made under the auspices of charity, which will be the peculiar property of every individual man, as the product of his own spiritual apprehensions, and personal experience. This will require the study of the Bible, and the true 'introduction' to that, will be an unction that cometh down from above, and that teacheth all things; and which shall convert the literary into a spiritual man, and the son of strife into a child of love.

"I know full well that a sentence thus distinctly expressed, embracing a sentiment so different from popular opinion, may seat fearful apprehensions upon many a timid heart, which may immediately anticipate discord and confusion as its immediate consequence. For me, for ME, I say, to consent to this as just, would be to libel God's Holy Bible, and to misrepresent the whole administration of the kingdom in the hands of its glorified head. And much do I marvel, that living in the midst of controversies, which, like a deathful paralysis have pervaded the whole ecclesiastical body, and shaken every ecclesiastical establishment to her very centre, much do I marvel, that any man should celebrate the harmonious operations of this age; assert that our sectarian regulations are necessary to create that moral similitude by which all Chris-

tians should be known; and prognosticate discord and confusion as the legitimate and unavoidable consequence of mere Bible authority. THE BIBLE? O, brethren, the Bible will yet relume the ministerial mind; will impart the vigour of spiritual manhood to ministerial effort; will restore harmony, confidence, and peace to ministerial communion; will gather around it all the nations of the earth, to identify them as integral parts of the mediatorial dominion; will convert, disenthral, and redeem the world. And let every man prepare himself for the transactions of that hour, when faith in Jesus Christ shall become the dignified and honourable principle of Christian action, and the known, recognised substitute of ecclesiastical authority."—pp. 59, 60, 61, 62. * *

"To me it is matter of the purest astonishment to hear Christian ministers talk so untenderly about THE BIBLE, and speak so affectionately and feelingly about their own STANDARDS.—Standards, the meaning of which they have never yet settled, and about which there has been incessant controversy, both in publick and private. They surely can never have fairly thought out what they say, or suffered themselves to apprehend the immense difference between the word of God and the doctrines of men, simply as exercising an efficient control over the consciences and lives of mankind. Let me entreat them to re-examine this matter for themselves, as in the presence of that 'jealous God,' who 'will not give his glory to another, neither his praise to graven images; and, as living in an age, and in a land, where human authorities have long since lost all their charm, and where every man is growing independent enough to think for himself. They will rise from the investigation, thinking more highly of their Bibles than they ever have done, and will inhale an air, sweet and pure as the zephyr of the millennial morn. They will enter into their Bible associations with new confidence, and will obtain for themselves, in their contest with the gods of the nations, on yonder plain where all Christendom is marshalling her hosts, the liberty wherewith Christ has set them free."—pp. 63, 64. * * *

We are not certain that any of our readers will thank us for giving them these long quotations; and to say the truth we sorely grudge the pages which they occupy. But we thought it right on the whole, to let Mr. D. speak pretty largely for himself—not sure, after all, that he will think we have inserted his best observations and strongest appeals, although we have honestly endeavoured to do so.—We shall try to get through the fog, with which it is his unhappiness to obscure his thoughts and opinions, and make some remarks on such of them as may seem most deserving of notice.

Mr. D. certainly wishes us to understand that he is decisively hostile to any written creed beside the Bible. On this topick we have published in our first volume a long lecture—introductory to a series of lectures on the Shorter Westminster Catechism: and the lecture of Dr. Miller, which is announced at the head of this article, and from which we intend to make extracts, contains a masterly view of this subject under its various aspects. We shall therefore not argue this point, to any extent, with Mr. D. at present. If the arguments contained in the lectures to which we have referred do not satisfy him and others, we have no hope that they will ever be satisfied, by any thing we can say. We should, however, like to know how Mr. D. expects to get along with a church and congregation, after he shall have completely discarded and abjured all creeds and confessions, except the Bible. Will he permit every person who says he believes that the Bible contains the revealed will of God, to commune with him at the Lord's table; and to share fully in all the rights and privileges of a member of his church and congregation? He will not—he cannot. We venture to affirm that there is not a sect in Christendom, and that till the millennial age is not only coming but has actually come, there never will be one, without some means of ascertaining whether a party proposing to join that sect, and professing to believe the Bible, may properly be admitted as a member. Now *the means* used for this end constitute a *test;* and the whole difference is, whether it shall be *oral* and only in the *heads* of

those who are already members, or whether it shall be distinctly *written* and fairly exhibited in *a book*. There is no possibility of social union and action of any kind, without some understanding of the principles and rules by which the members of a society will abide and be governed. Every sect that calls itself Christian will subscribe to the Bible; and every individual who really deserves the name of a Christian, will admit that no principle which is not contained in and sanctioned by the Bible, is rightfully of any authority in religion, or in any way binding on the conscience. But when men come to say what the principles are which the Bible contains and sanctions, they differ as widely as the poles; they are directly opposed to each other; and to amalgamate them altogether, were it possible—as indeed it is not—would produce nothing but contention and confusion.

But suppose that a man has actually and solemnly subscribed to a confession of faith, or adopted a creed, and that he is now convinced that in so doing he did wrong, and therefore wishes to undo what he did—is he *forever* bound by what he did? Is the door of repentance completely shut against him? Or cannot he open it, without incurring the heaviest ecclesiastical censures? Mr. D. refers to such a case, in one of the passages which we have quoted, sensibly feeling, no doubt, that the case was his own.—We are prepared and willing to answer him; and indeed we are right glad of the opportunity to give him and the publick our sentiments, frankly and explicitly, on this subject.

After an unhappy division, of several years continuance, among the ministers and members of the Presbyterian church, during which two hostile synods were formed, the disagreeing parties came together again in the year 1757, and specified certain fundamental articles of union. One of these articles provided explicitly, that if an individual member, or a presbytery, should at any time choose to withdraw *peaceably*, it should be done without censure from the body relinquished. Under this article, it is known to us, that something more than forty years ago, a number of ministers did actually withdraw from the presbytery of New York, and form a presbytery agreeably to principles which they deemed more scriptural than those maintained by the presbytery from which they separated: and this, according to the article to which we have referred, was done without censure. In the present constitution of the Presbyterian church, which was formed in the year 1788, there is no provision explicitly made, for relinquishing a connexion with that church; probably because it is not usual, in forming a constitution of any kind, to provide for its dissolution or renunciation. Yet, unquestionably, it is not only a right inherent in every man, to act agreeably to the dictates of his conscience, and a right secured to him by the free institutions of our country to do this without incurring any civil penalties, but a right which the Presbyterian church as now organized, recognising as it does the sole and supreme authority of the word of God in matters of faith and practice, would not refuse to any man; especially as the body out of which it was formed, had explicitly adopted the principle of withdrawing from it without censure—provided always that this be done *peaceably*, and without having previously acted in a disorderly manner.

Here then Mr. D., and all who think as he appears to do, have their complete remedy. They may repent of their sin in subscribing to the Confession of Faith, and leave the church which remains in that sin, as soon as they please; and certainly the sooner they do it the better, both for themselves and for the church which they forsake. But they ought

to remember that while they remain connected with that church, they are bound by every social principle, by every sentiment that characterizes honourable men, as well as by their own express and sacred engagement, to act agreeably to the known constitution and rules of that church—No association of men whatever can exist in peace, upon any system different from this. But Mr. D. has acted on a system, or in a manner, different from this. The sermon under review is a glaring proof of it; and we happen to know that he has given another proof equally strong, in refusing, as the moderator of the presbytery to which he belongs, to put to a candidate for the gospel ministry, the questions which are required to be put, by the form of church government which he had adopted, and under which he was then officially acting. As to the publication before us, what shall we say of the man who seizes an opportunity, given him without suspicion of his having changed the sentiments he had once solemnly avowed, to teach and inculcate tenets professedly hostile to those sentiments; and this in a direct address to those who still retained those sentiments, and to pupils in whom they wished to preserve and cherish them? Does he who in this manner steals a march upon his confiding associates, to attack them and their charge by surprise, act in a manner that is Christian, fair, or honourable? Does he not betray a trust? Is he not, in the strictest sense, a daring schismatick and disorganizer? Would any reasonable person censure a church that should deal with such a man, as a violator of obligations that he should have held sacred? We are willing to believe that Mr. D. has not seen that the course he has taken involves the absurdity and criminality which we certainly think it does involve, and which we have here pointed out. But we confess we are unable to discern how he can reconcile it with his conscience or his honour, to remain in a connexion which he openly professes to believe is unscriptural. If we could be supposed to have any influence with him, we would say—leave the Presbyterian church, with as much speed and as little trouble as you can, and take with you, if possible, all who have adopted opinions similar to your own. After this, you will be at liberty to vituperate creeds and confessions as much as you please. In so doing, although we should still think you did wrong, yet neither we nor others could deny that you acted fairly and consistently. But to revile the standards of a church, while yet you belong to it, can never be justified, on any principle of common honesty, or of social or ecclesiastical order.

Mr. D. has intimated, in the quotations we have made from his discourse, that the ministers and members of the Presbyterian church—for to them he plainly refers—are "virtually the legatees of a power that would dethrone the Redeemer:" and he asks—"who can now unequivocally declare the BIBLE to be the *only* rule of faith and manners, without falling under the most grievous suspicions, as though he had broken covenant with his God, and denied the Lord that bought him." He says farther—"To me it is matter of the purest astonishment to hear Christian ministers talk so untenderly of THE BIBLE, and speak so affectionately about their own STANDARDS." We have never had any intimacy with Mr. D. and do not know what company he has kept. We cannot therefore pretend to say what "talk" he has heard among his associates. But if he means to intimate, as he would seem to do, that the ministers of the Presbyterian church generally, or *any of them* who are in good standing, are in the habit of speaking "untenderly of the Bible," or of preferring the standards of the Pres-

byterian church before it, we must and do regard him as *a slanderer of his brethren.*—He brings against them a grievous charge, which we are confident he can never prove. And what does he mean when he says that we are "virtually the legatees of a power that would dethrone the Redeemer?"—We profess we are shocked at this expression. If he means to explain it by what he immediately adds, that no one in our church can recognise the Bible "as the *only* rule of faith and practice without falling under the most grievous suspicions, &c." we can only contradict him directly on the fact. The very truth is, that he who should acknowledge *any thing else,* except the Bible, as "the *only* rule of faith and practice," would incur the suspicions which he specifies. Has Mr. D. in his zeal against all formularies of faith, excluded from his memory, for we doubt not it was once there, the answer to the second question in our Shorter Catechism—"The word of God, which is contained in the scriptures of the Old and New Testament, is THE ONLY RULE to direct us, how we may glorify and enjoy him?" The third answer of the Larger Catechism is—"The holy scriptures of the Old and New Testament are the word of God, THE ONLY RULE of faith and obedience." The very same thing is more largely taught and inculcated in the Confession of Faith; and repeated with approbation and additional remarks in the Introduction to the Form of Government and Discipline. Surely the man who in the face of all this can affirm what Mr. D. has affirmed, may say any thing else without giving us much surprise. He cannot but know that we regard our publick standards in no other light than as an *exposition of scripture,* and as deriving from the scripture ALL their authority. On his principles it seems to us that he ought not to preach the gospel: for what is preaching—or rather what *ought* it to be—but an exposition, declaration, and enforcement of scripture truth? The sermon before us, is Mr. D.'s Confession of faith—Long may he have it to himself alone.

(*To be continued.*)

## Literary and Philosophical Intelligence, etc.

William Darby, Esq. author of various geographical works of considerable merit as such, has undertaken a periodical publication with the title *Geographical, Historical, and Statistical Repository.* It will be issued monthly; and the first number, which we have before us, is fitted to create high expectations of the utility of this new journal. The first article is a comprehensive Geographical View of Pennsylvania, prepared from materials collected in the course of a recent personal survey of the interior of the state. The early history of this commonwealth is treated in the second article. The complexion of the whole is *practical:* instruction is intended; and this will not, we trust, be rejected.—*Nat. Gaz.*

*German Testament.*—Not long since, Messrs. Moser & Peters, two enterprising Germans, established in Carlisle (Pa.) a foundry of stereotype plates, and commenced the publication of an edition of the New Testament, in the German language, from the plates which they prepared.

*American Surgery.*—For the first time in America, the operation of taking off the thigh at the hip joint, was yesterday performed at the New York Hospital by Valentine Mott, the Professor of Surgery in the College of Physicians and Surgeons. The patient was a boy of about twelve years of age, labouring under a case of *necrosis,* or decay of the thigh bone. The operation was completely successful—and was endured by the little patient with great fortitude. His symptoms since, have, as we are informed, been of the most favourable kind.

Mrs. Cutbush, widow of the late Professor Cutbush, of the Military Academy at West Point, has issued proposals for publishing by subscription, a new work by her late husband, entitled, "*A System of Pyrotechny,* comprehending the Theory

and Practice, with the Application of Chemistry, designed for Exhibition and for War—in four parts. Containing an Account of the Substances used in Fire Works—The Instruments, Utensils, and Manipulations—Fire Works, for Exhibition—and Military Pyrotechny. Adapted to the Military and Naval Officer, the Man of Science, and Artificer."

Patrick Henry left in his will the following testimony in favour of the Christian religion: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had given them nothing, they would be rich; and without it, if I had given them all the world, they would be poor."

The first standing quarto Bible in the English language, and perhaps in any language, was set up by Mathew Carey, in Philadelphia, in 1804; and it is still the only standing Bible of separate types. Above 200,000 impressions of this Bible have been published.

The new roads formed in England on the plan suggested by Mr. M'Adam, have been greatly improved by pouring melted tar over the stones in a sufficient quantity to fill the interstices, and, before it cools, sifting some fine gravel or sand over it.

*Greek Fund.*—The committee have recently remitted the balance remaining in their hands amounting to $6469 65, making at the exchange of 11 per cent. 1311*l.* 8*s.* 8*d.* The whole sum remitted by the New York committee will then amount to $38,401 94.—*N. Y. American.*

*Mt. Rosa* vs. *Mt. Blanc.*—It has been ascertained that the highest summit of Mt. Rosa in Switzerland is 16,626 feet above the level of the sea, while Mt. Blanc is only 15,708. This discovery will deprive Mt. Blanc of its crown, as "king of European mountains."—*Teleg.*

It is said that Smollet wrote his *complete History of England*, four volumes quarto, containing the history of thirteen centuries, and finished it for the press, within fourteen months. Sir Walter Scott says, this is "one of the greatest exertions of facility of composition which was ever recorded in the history of literature."

Late accounts from Rome mention that a singular phenomenon has occurred near Tivoli. A large tract of ground suddenly sunk to a considerable depth, and streams of pure water immediately made their appearance in the cavity it had formed. The cause has not yet been satisfactorily explained, but the effects are likely to be permanent; as the water was supplied in such quantities as to form a handsome lake in the course of a few days, the circumference of which is estimated at 130 palms, and the greatest depth at about 28.

Among the *Panoramas* now exhibiting in London is one of *Pompeii*, in which the subterraneous city is rendered as familiar to the spectator as it would be by a visit to the spot: and among the other *sights* of the British capital, is a particularly ingenious and beautiful one called *Selenescopia*, which consists of a series of *moonlight* views, producing the finest effect. The pictures are formed entirely of white paper. The lady who is the inventor, places a light behind the medium which she employs, and by rendering this more or less transparent, more or less dense, commands all the qualities of intense light, and every variety of shadow.

*Russian Expedition towards the South Pole.*—The Russian expedition, commanded by Captain Bellingshausen, returned to St. Petersburg early in July from the Austral regions. The two vessels of which it is composed, the Woston and the Mirni, sailed the 3d of July, 1819. The object of the voyage was to make the tour of the South Pole, as near as the ice would permit it to be approached, taking care to avoid following the traces of Captain Cook, that they might complete the discoveries of that navigator. The fruit of this enterprise was the discovery of two islands, the only land known at such a height. They are situated towards the 69th degree of latitude, and have received the names of Alexander 1st, and Peter 1st; one is at the 73d degree of west longitude, and the other the 19th degree. They are inaccessible on account of the ice which surrounds them, and the voyagers could not approach nearer than 30 miles, and then only on the west side.

Sir Humphry Davy has been engaged, during the months of July and August, in pursuing various philosophical researches along the coasts of Norway, Sweden, and Denmark, for which the Admiralty granted him the use of the Comet steam boat. He has ascertained that his principle of preserving the copper sheathing of ships, by the contact of 1-200 of iron, succeeds perfectly in the most rapid sailing, and in the roughest sea. During this expedition, Dr. Piarks has connected, by chronometrical observations, the triangulation of Denmark and Hanover with that of England; and, by the desire of the Admiralty, various points of longitude have been determined by their chronometers, of great importance to navigation, amongst others that of the Naze of Norway.

# Religious Intelligence.

FOREIGN.

During the last month we have received from Britain the TWENTIETH report of the British and Foreign Bible Society; the TWENTY-FIFTH annual report of the Religious Tract Society; and the EIGHTEENTH annual report of the London Hibernian Society. Of the last two of these important and interesting documents, we can give nothing beyond the most summary statement of their design, funds, and operations—Of the first, we shall insert the whole of an abstract, which accompanied the Report; and which we presume is the same that was read at the annual meeting of the society, in May last.

In our number for January last, we gave some account of the origin of tract societies; of which "*The Religious Tract Society*" of London was, we believe, the first which was instituted by the friends of evangelical truth. This society has already extended its influence and its operations into almost every region of the globe where letters are in use.—In Europe and in Asia especially, it has done much, and is preparing to do more. It also fosters institutions of a kindred nature in our own country, and is endeavouring to extend them throughout our continent. The number of tracts issued from the general depository during the past year is stated to be "TEN MILLIONS, TWELVE THOUSAND, SEVEN HUNDRED AND SIXTY; being *four millions, three hundred and one thousand seven hundred and sixty*, more than in the year preceding. Those printed in other countries at your expense are not included." The whole number of tracts issued by the society is said to be "SIXTY MILLIONS, with many MILLIONS printed in other nations and languages." We cannot close this notice without urging, with all earnestness, that tract societies be speedily formed in all our large cities, as they are in Boston and New York; and that depositories for tracts be established in all parts of the United States—especially to the west and south.

"*The London Hibernian Society*" was formed "for establishing schools and circulating the holy scriptures in Ireland." His royal highness the *duke of Gloucester* is the patron of this society; the *marquis of Landsdown* is its president; and its vice presidents form a pretty long list of noblemen, with some members of parliament. The contributions to this society, for the year ending in May last, a little exceeded *nine thousand two hundred and sixty-seven pounds* sterling. The number of schools was 1,072, and the number of scholars 71,554; three-fourths of whom were Roman Catholicks. The increase of scholars, in the year preceding the report, was 21,826. The society had received within the year 43,000 copies of the scriptures, as a donation from the British and Foreign Bible Society.—The Roman Catholick clergy in Ireland, with a few honourable exceptions, are represented as decisively hostile to these schools. Yet the Report affords the clearest evidence that no attempts at proselytism have been made or permitted; and that the Roman Catholick peasantry in general are greatly pleased with the schools, and favour them as much as they can and dare.—It must, we think, afford great pleasure to every benevolent mind, to see that measures are in operation, which, at no distant period, promise to extend the knowledge of letters and of the holy scriptures to that large part of the population of unhappy Ireland, which has so long been deprived of both.

**The abstract from the Report of the British and Foreign Bible Society, to which we have referred above, is as follows—**

"In giving an abstract of the proceedings of the British and Foreign Bible Society during the past year, two or three striking facts in its domestick affairs seem to demand particular attention in the outset.

"One of these facts is, that, during that period, 124 new Biblical institutions have been formed, comprising auxiliary and branch societies and associations. Thus, after twenty years of continued operation, since the first establishment of the Bible Society, numerous districts had remained up to the present period comparatively inactive in the cause; and we may feel assured that a very great and widely extended space still remains in the same circumstances. On the other hand, the number of such new institutions holds out the encouragement that in other parts also, yet unoccupied by the labourers of the society, there needs but the zealous exertion of some able and judicious friends to produce results the most favourable to its interests.

"Another fact to be mentioned is, that the expenditure of the parent society during the year has been about £89,500, while there has been an increase in the contributions, mainly derived from auxiliary societies, of about £1000.* There is, therefore, a call upon the liberality of the Christian publick for continued and efficient support to operations carried on upon so vast a scale, and at the same time matter of thankfulness to the Great Disposer of the hearts and affections of men, that that support has been so largely afforded.

"Another statement connected with that immediately preceding, is, that the issues of Bibles and Testaments from the depository of the parent society have exceeded those of the former year by above 30,000 copies. Need another word be added, to show how far the want of the scriptures is from being supplied even in our own islands?

"In reference to the part where this want was greatest perhaps and most grievous, our sister country, Ireland, the parent committee have been able recently to avail themselves of opportunity for very extensive operations. Five thousand Bibles and 20,000 Testaments, in the Irish character and language, are printed or printing; and 43,000 copies of the scriptures, or parts of them, have been granted, during the year, to the London Hibernian Society, whose numerous schools, containing nearly 90,000 scholars, afford the means of prompt and effective distribution. The Sunday School Society for Ireland, the Ladies' Hibernian Female School Society, and the Baptist Irish Society, have all received, to a greater or less amount, similar supplies.

"Passing to our colonies in foreign parts, the beneficial influence of the society is found to be almost universally felt and acknowledged throughout them.

"In New South Wales, a depository has been established. At the Cape of Good Hope, and in the Mauritius, the auxiliary societies are in active operation. At Sierra Leone, the plan of domestick visits has been adopted with the most gratifying success; 679 Bibles and 561 Testaments are already in circulation, and demands have been made for 531 Bibles and 610 Testaments. From the West India islands, equally pleasing accounts have been received. An auxiliary society is in active operation in Jamaica; that existing in Antigua has lately been revived, and promises to proceed with increased efficiency; and a great proportion of the Bibles and Testaments circulated by its means have been purchased by the negroes on the island. In St. Kitt's also, and in other parts, the work of distributing the scriptures is effectually making progress.

"In British North America, while operations on an extended scale are carried on at Montreal and Quebeck, copies of the scriptures are continually bringing into circulation among families and individuals in the remotest settlements. A clergyman in Nova Scotia writes, 'I have sometimes found not one Testament in a house where the number of inhabitants has been from ten to thirteen. The nature of their employment leaves little leisure for attention to other pursuits; but a copy of the scriptures, judiciously distributed, is of great value to the poor emigrant, who has many miles to travel to hear the word of God.'

"In proceeding to India, the auxiliary societies at the three Presidencies, and in the Island of Ceylon, are found all actively employed in the work of revision and translation. Three very important languages, more extensively spoken and understood than perhaps any other of the dialects of India, the Persian, Hindostanee, and Bengalee, are at present occupying particular attention. To the translators at the well known establishment at Serampore, grants have been made to the amount of £5,500 during the past year, such has been the magnitude of their ex-

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[* The total receipts for the year, as appears by another publication, were £97,718 17*s.* 6*d.* sterling.—*Edit. Ch. Ad.*]

penditure, and such is the extent of the operations in which they are now employed. Though the versions so produced are necessarily, in the first instance, imperfect and defective, yet some of them have already passed through several editions and revisals, and no language can be more appropriately applied to those engaged in the production of them than that of the translators of our own authorised version, who, speaking of those who had preceded them in accomplishing an English translation of the Bible, say; 'Therefore blessed be they, and most honoured be their names, that break the ice, and give the onset in that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?"

"Some copies of the Chinese Bible, printed at Canton, have lately been received in this country. They were brought over by the translator in person, the learned and indefatigable Dr. Morrison, and have made a valuable addition to the society's stock of eastern versions. It will not be forgotten, that at the anniversary meeting of the parent society in 1823, Dr. Marshman's son presented a translation of the scriptures into the same language, accomplished by the missionaries at Serampore.

"In the proceedings of the Auxiliary Society at Calcutta, one feature presents itself which must not escape notice, from its analogy to the operations of auxiliaries in their respective districts in our own country. The system of those minor societies, formed for including the co-operation of the lower classes, which we are accustomed to call Bible associations, has been carried to India, and one of these interesting institutions has been established in the heart of Calcutta itself. Results similar to those obtained in this country, have attended its operations; and to read the statement of its proceedings and effects, is indeed cheering and delightful. 'At the close of the last year,' it is stated, 'nearly eight months after its establishment, the sums collected by this infant association amounted to nearly 6000 rupees (above £700.) a result which never could have been effected without the most active attention of the committee to their laborious duties. This has been substantiated farther by the long list of small donations annexed to the report which was read at their last general meeting. It was evident, from that interesting document, that the peculiar features of a Bible association had been kept in view by a patient following up of district labour. It is by such labours alone that the wants of the population can be adequately supplied, or their zeal embodied. To every reflecting mind, however, this must appear to be no easy task; especially considering the state of society in India, where, from the prejudices to be overcome, and the diversity of classes and languages, it must be peculiarly arduous. That the Calcutta association should not only have entered on this undertaking, but have so efficiently held on its course, is therefore honourable to the persons concerned, and must afford the liveliest satisfaction to all who favour the cause.' Such are the observations of the committee of the Calcutta Auxiliary Society; observations in which their friends in England will doubtless cordially concur.

"Passing from India to Egypt, we find the members of the Coptick church in that country receiving, from time to time, from the hands of missionaries, travelling among them, supplies of the sacred scriptures, forwarded to them from the parent institution, or its auxiliary at Malta. And for the interesting and long neglected church of Abyssinia, provision has at length been made by the publication, for the first time, of the four gospels in the vernacular language of the country, which left the press in the course of the past year.

"In Turkey and Greece, nations, arrayed against each other in bloody warfare, are alike experiencing the kindly and peaceful operations of the British and Foreign Bible Society. In the Turkish language, the New Testament has been published, and an edition of the whole Bible is advancing towards completion. In the mean time, thousands of Greek Testaments are distributing in that language in which the holy books of the Gospel were first written, and to the inhabitants of those countries where the first Christian churches were established. A new translation into the modern language of Greece, and in a style better adapted to the present state of learning than that formerly existing, has been undertaken by a Greek ecclesiastick, and is carrying on at the expense of the society in London. The Syriack, Arabick, and Armenian languages are used by numerous bodies of Christians in the Turkish empire, and for these also large editions have been prepared, and extensive distributions effected. The operations of the society in this quarter of the world have been carried on by the Rev. H. D. Leeves, and Mr. Benjamin Barker, the society's agents, whose exertions, directed by prudence and discretion, have been eminently successful. Nor must the exertions of the Bible Society in the Ionian Islands be overlooked in this survey. This institution has rendered, as might, from its locality, be anticipated, very im-

portant services in the distribution of the Greek scriptures.

"In South America, it was last year announced that the holy scriptures had found admission. This opening has not been in vain; the demand for them in this quarter is now most extensive; and the facilities for the operation of the parent society, in this new and almost unbounded field, great and encouraging. Applications crowd upon the committee with more rapidity than they are able to meet them. From Lima especially, the most gratifying accounts have been received. The Bible is eagerly sought there, and a remittance of £299 has been received from thence, accompanied with the most urgent request for further supplies. Five thousand Bibles were requested; and indeed one correspondent has written, that were 10,000 sent, they would all meet a ready sale. Who can refuse to indulge the hope, that a day of clearer knowledge and purer light is beginning to dawn upon the benighted inhabitants of this immense continent?

"The indigenous population of some parts of these same countries seem likely soon to participate in the benefits of similar operations, a version having been proposed and commenced in their behalf in the Peruvian language.

"Before concluding a view of the Bible Society's operations, we must look literally to the 'ends of the earth,' and the most distant 'isles of the sea.' Letters have been received from the missionaries in Labrador and Greenland, expressive of their warm gratitude for the seasonable supplies of the scriptures which the Esquimaux and Greenlanders have received through the intervention of the society; while the printing of the New Testament is at the same time carrying on, by its aid, in those islands of the Southern Ocean, which, from their recent profession of Christianity, offer at the present moment so interesting a spectacle. Some copies of the Acts of the Apostles in the Tahitian language, have just been received in this country, the Gospels having been previously printed.

"Next to the operations carried on immediately by the parent society, it becomes necessary to notice those conducted by similar institutions in foreign countries, not indeed auxiliary to it, but closely connected with it. Most of them have been established by the instrumentality of the society in London, have adopted the same fundamental regulations, and have been largely assisted by its grants of money and books.

"Of these societies, that established among the protestants of France, is one of the most interesting. The number of its auxiliary and branch societies has increased to 75; the associations in Paris alone amount to the number of 34; and in other places many new ones have been added. Nor is it the least gratifying part of the statement to find that some of these are ladies' associations. A very excellent address on this subject has been published by the ladies' committee at Paris, which will be found translated in a recent number of the Monthly Extracts. The distribution during the past year has extended to 4,050 Bibles, and 8,304 Testaments. On occasion of a supply of the scriptures being sent to Paris from London, it is observed, 'We saw the moment approaching when we should have been obliged to suspend our issues of Bibles, had not your society come to our assistance by this fresh grant. Our warehouses and our depositories, in various places, are unable to answer the great demands.' Many pleasing instances of the beneficial operations of this most important society and its auxiliaries have been from time to time recorded in the Monthly Extracts.

"The Netherlands Bible Society have distributed in the last year above 8000 Bibles and Testaments; they have, moreover, extended their attention to the Indian possessions of their country, where a translation into the Javanese language has just been completed under their auspices.

"In Germany and Switzerland Bible societies are established in most of the principal towns, which are making silent and steady progress in supplying the inhabitants of their respective cantons and districts with copies of the holy scriptures. Where all are active in their own spheres, it might appear unjust to particularize; but the societies of Wuertemberg and Basle seem particularly to deserve honourable mention, having so far enlarged their spheres of action, as to have found the means of distributing, the former 97,811, and the latter 146,630 Bibles and Testaments in various languages. The tour of Dr. Steinkopff in these quarters, during the past year, has been productive of the best effects.

"To the societies of Prussia, Denmark, and Sweden, the same remarks are applicable as to those of Germany and Switzerland. A brief account of the proceedings of each particular branch may be gathered from the detailed Report of the British and Foreign Bible Society. Suffice it here to observe, in general, that, by means of these institutions, depositories have been established at every central point of protestant Europe, which promise, under the Divine blessing, to prove permanent sources of supply, whence the inhabitants of these countries may confidently expect that their children, and

their children's children, will be able to draw abundantly of the waters of eternal life. Nor are these benefits confined to any particular communion. Many members of the Catholick church enjoy them in common with their protestant brethren; and many enlightened ministers of that church see with delight their flocks enjoying the fruits of the labours of such men as Dr. Leander Van Ess. Of this indefatigable servant of Christ, it will be sufficient to state one fact, that, in the course of the past year, he has been instrumental in putting into circulation nearly 50,000 Bibles and Testaments, making the grand total, since the commencement of his labours, upward of 500,000 copies.

"Of the great Bible society established in the Russian empire, it is difficult to speak fully, and yet briefly. Its various auxiliaries, forming a chain of Biblical institutions from Georgia to Archangel, and from Riga to the interior of Siberia, continue their important operations. During the past year, the Moscow committee has distributed above 4,500 copies of the scriptures; that at Woronesh 6000; that at Riga above 2000; and similar results might be collected from other points. Versions have been completed or attempted, in almost every dialect spoken throughout this vast extent of country; and those before in existence have been reprinted; some of them have reached a second, a sixth, and even a fifteenth impression. One single circumstance, the recent translation of the scriptures, for the first time, into the modern Russ language, enabling at once so large a portion of the inhabitants of the empire to read of the wonderful works of God in their own tongue in which they were born, is almost in itself sufficient to indicate the peculiar blessing of God upon this great society. When we consider the struggles which other nations of Europe, under circumstances not very different from those of Russia at the present day, have had to make for similar versions, we shall be better able to appreciate the extreme importance of the peaceable acquisition of such a work as the modern Russ translation. Twenty thousand copies of the New Testament in this dialect have been already printed; and an edition of 10,000 copies of the Pentateuch is now carrying through the press.

"One other important institution remains to be noticed, the national Bible Society in the United States of America. Its auxiliaries amounted, by a recent statement, to 396; and 307,205 copies of the scriptures had been distributed, since the establishment of the society. Many places, however, it is remarked, have been discovered, where hundreds, and thousands, and tens of thousands of families are still destitute of the scriptures. The exertions of the friends of the society continue, nevertheless, to increase, and to be crowned with success in various quarters. From Philadelphia especially, in addition to domestick operations, opportunities being afforded of frequent communication with South America, supplies of Spanish scriptures have been, from time to time, forwarded to that interesting quarter of the globe.

"Such have been the operations of the parent society, and of the foreign institutions connected with it, during the past year. The unlooked-for opportunities which have presented themselves, both for preparing new versions, and giving an increased circulation to those already in existence, have seemed indeed to say, in the language of scripture, 'Go in, and possess the land, for I have given it unto you; fear not;' while, at the same time, they afford a pledge that every country, now inaccessible to the light of Divine truth, shall not always remain so. They encourage us to trust that He who before his anointed Cyrus opened the gates of brass, and cut the bars of iron asunder, and delivered Babylon, deemed impregnable, into his hands, will also grant his word a free course; that word which is a spiritual weapon, mighty through God to the pulling down of every strong hold in which ignorance, error, delusion, and iniquity, have been, and now are but too firmly entrenched."

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### SOUTH AMERICA.

We have lately received from a missionary at Buenos Ayres, the letter from which we publish the following copious extracts. They give a better view of the state of that republick, both political and religious, than we have elsewhere seen. Politicians and scholars are becoming deeply indebted to missionaries; and it is reasonable to hope that they will liberally aid the friends of religion in their support.

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"*Buenos Ayres, July* 31*st*, 1824.

"—— ——

"I am here in the midst of a city having a population of about 70,000 souls. This city, a few villages, together with a number of estancias, or grazing farms, and a portion of country inhabited only by Indians, compose the province of Buenos Ayres. This, and the thirteen other pro-

vinces of the interior, comprehending a population of 1,300,000, exclusive of Indians, were, in the year 1818, united under a constitution which embraced the vital principles of liberty. In 1820 the union was dissolved, and each province has since regulated its own affairs, independently of the rest. The evils arising from this state of things, together with the threatened invasion of the country by some of the European powers, have induced most of the provinces to take measures for assembling a national congress. This body will, it is expected, meet in this city in the course of a few months, adopt a constitution, concert measures for the general defence, and transact any other business to which their attention may be called.

"The tranquillity of this province appears to be established on a more settled basis now, than at any time heretofore. As an evidence of this, it may be mentioned, that at the late elections in February and March, a change was effected in the administration *without force*, a thing which has not occurred before, since the commencement of the revolution. And though there is some dissatisfaction with the present administration, a thing almost of course, yet it is hoped, that the publick tranquillity is not about to be speedily disturbed by a revolution. In fact the government has laid the axe to the root of this, and similar evils, by establishing schools for the education of the young. In this respect, and in all that concerns liberality of sentiment, this province is, I believe, considerably in advance of the others. A university has recently been organized in this city, professors appointed, and apparatus obtained. The institution includes a collegiate, medical, theological, and law department. The number of its students in June, 1823, was 291. Besides several private schools of individuals, a number of Lancasterian schools for both boys and girls have, at the publick expense, been recently established in the city and in the country. Indeed, for the general purposes of education during the present year, the government has appropriated more than 90,000 dollars. The whole number of schools in this province, in June, 1823, the latest statement which has been published, was 54. In these were 2213 boys and 939 girls.—Among other things intended to promote education, the practice of giving rewards to those who excel, has in some of the schools been adopted. On the 26th of May, one of the days celebrated in commemoration of the revolution, I witnessed a spectacle which gave me much satisfaction. It was the assembling of all the female children from the different schools, for the purpose of receiving premiums distributed in publick. The novelty of the occasion drew together a considerable concourse of people. The church, though a large one, was crowded. Indeed the crowd, the musick, &c. forcibly reminded me of a Princeton commencement. But what pleased me most, was the deep interest which all present appeared to feel in the proceedings of the day.

"In the schools generally, however, nothing more is taught, than to read, to write, half a dozen rules in arithmetick, and the Spanish grammar. This being the case, it was evidently desirable that a school of a higher order should be established. Encouraged by some very respectable gentlemen here, I ventured, rather by way of experiment than any thing else, to issue proposals for opening an academy in which should be taught Greek, Latin, English, grammar, geography, mathematicks, &c. Several persons having expressed an intention to send their sons to me, on the 8th of March last I made a beginning. The first day I had but five scholars, the next day two more came, on the third day an additional one, and thus the number has gone on increasing, till at present I have more than 20. With one exception, all of them are Spanish boys. Most of them belong to families of the highest respectability: e. g. two of them are sons of generals, two sons of a colonel who distinguished himself in the late war, on which account the boys are educated by the state, and are already lieutenants by brevet, two of the boys are the sons of the professor of law in the university, and two others are grand-sons of the highest ecclesiastical officer of Buenos Ayres, the bishop. Applications have also been made to me in several instances to take boys to live with me. And all this, notwithstanding it is very generally, and perhaps universally known (for who would have thought that my washer-woman would have been acquainted with the fact) that I am a *protestant preacher*.

"Considering that there are in this city and vicinity as many as 3000, who speak the English language, chiefly Englishmen and North Americans, it is certainly devoutly to be wished, that there were here a protestant place of worship, as there is in Rio Janeiro. Some of the most influential, and best informed foreign merchants here, have expressed their confident belief, that if permission to have protestant worship should be asked of the government, it would be granted. Hopes were entertained that the late minister to this country, Mr. Rodney, would eventually use his influence toward effecting this object. But in consequence of his sudden

death, all those hopes are at an end. And in fact there are many, and no small difficulties to encounter in this business, independent of those which arise from Catholick prejudices. The first, and indeed that which lies at the bottom of all, is the wonderful indifference of most of the foreigners to an object of this kind. At present it would not be easy to obtain a suitable place of worship, without incurring considerable expense. Nor is there all that cordiality between the English and Americans here which could be desired. In the mean time a protestant meeting exists. It was commenced and has hitherto been continued, as were the first meetings of the primitive Christians, in a private house. We are, as were they, surrounded by ignorance, superstition, and, to a degree, intolerance. Our number, as was theirs, is small, and composed of the poor of this world. To them the gospel is preached, from Sabbath to Sabbath, in the morning. In the evening a prayer meeting is held.—Soon after the commencement of these meetings, which took place in February last, by calling on a number of protestant families, and requesting them to send their children, I was enabled to form a little Sabbath school. This meets regularly Sabbath afternoons, in the room of my house occupied as an academy. Hitherto we have been considerably at a loss for want of suitable books to be used in the Sabbath school. Within a day or two, however, I have received a letter, stating that the Philadelphia Sunday School Union has, according to my request, sent me a supply of books, by a vessel which has already arrived at Monte Video, and will probably soon be here.—There is also here a little Bible association, composed chiefly of our meeting men, who distribute copies of the scriptures as they have opportunity. A few months ago, they sent to the British and Foreign Bible Society more than 300 dollars, obtained by voluntary contributions, and sales of Bibles and Testaments.

"Should the American Board, in conformity with a request already made to them, send an additional clergyman to this place soon, it is hoped that in the spring or summer, we shall be able to do something in the way of preaching to the sailors who visit this port. Though here again peculiar difficulties present themselves. The river is so shallow, that even the smallest sea vessels are compelled to anchor at the distance of half a mile from shore. There being no wharves, the only way of passing to and from vessels, is to use boats; a way not unfrequently dangerous, owing to the prevalence of strong winds.

"There are in this city three or four printing-offices, the workmen in all of which find constant employment. They are occupied chiefly in printing the publick papers, pamphlets, hand-bills, &c. The publick papers consist of 1st, The Official Register, containing the decrees of government; 2d, The Statistical Register, a very interesting paper to one who wishes to become acquainted with the state of the schools, the number of emigrants to the country, the amount of exports and imports, &c. &c. This paper ought to appear quarterly. No number of it has, however, been published for more than a year. It is said there is one now in the press: 3d, The Argos, filled usually with condensed statements of intelligence from different parts of the world, and a few advertisements. It appears twice a week. 4th, The Theatre of Opinion, occupied chiefly with political discussions, is published once a week; and 5th, The Mercantile Gazette, published daily, containing advertisements, arrivals of vessels, manifests of cargoes, &c. Not one of these papers has more than 300 subscribers; most of them, indeed, have nothing like that number.—There have also recently been published several grammars, arithmeticks, an algebra, and a translation of a work on political economy.

"The library of the state contains about 20,000 volumes, embracing treatises on a variety of subjects, and in several different languages. The use of the library is afforded gratuitously to all who choose to avail themselves of the advantages which it offers.

"I have been very agreeably disappointed in the general order and propriety of conduct in the streets. I have seen no mobs, nor fighting, with one exception, not even of boys. Even in walking the streets between ten and eleven at night, I feel quite as safe as I should in Philadelphia. It is not true that no instances of robbery or murder occur: but where is the city in which they do not occur? It is not to be disguised, however, that when fights do take place, recourse is sometimes had to the knife, which not unfrequently settles the controversy by the death of one of the disputants. But this practice is, it is admitted on all hands, much less common now than formerly. In fact the person who is found with any weapons of this kind about him, unless he be a military man, is liable to be imprisoned and sentenced to hard labour.

"Of the morals of the people, so far as an intercourse between the sexes is concerned, unhappily a favourable account cannot, I am afraid, be given, consistently with truth. On this subject I will mention but a single fact. The lady of the house,

where I was invited the other afternoon to take coffee, observed in the course of the conversation, that within the space of six months, five babes had been left at her door to perish; that in the asylum for exposed children here, there are never less than 200. On my stating that there was no such asylum in the United States, that it was very seldom, indeed, an instance occurred there of a child's being exposed, and that, when it did occur, it was noticed in the publick papers as an instance of inhumanity, which deserved to be reprobated by every one; they looked at me with surprise, and I verily believe thought me to be telling a traveller's story. However, I was glad the subject was introduced, as it gave me an opportunity to mention, as the principal reason of our purity of morals, the frequent preaching of the gospel, and the pains taken to give the young a religious instruction: the practice in the United States forming a striking contrast, in both these respects, with the practice here. They listened with attention, and afterward appeared better satisfied, though still somewhat incredulous.

"P. S. I would not wish to be understood as intimating, by any thing I have said, that prejudices against foreigners have ceased to exist here. On this subject one more fact. Not long since, some of the members of the house of representatives of this province, did me the honour to allude to me in some remarks they made in that house, censuring the late government for permitting me to open my academy at all. A judge here, has also expressed himself very freely in the same strain, I understand.—Yet I go on, and expect to go on, without any fear of interruption.—Intelligence was received here a few days ago, that a revolution had taken place at Mendoza in favour of the liberal, in opposition to the bigotted party, or Catholick fanaticks, as they are sometimes called."

## DOMESTICK.

### MEMOIR OF THE REV. JOSEPH SHAW.

The Rev. Joseph Shaw, LL.D. was born at Alyth, Perthshire, Scotland, in the year 1778. His parents were respectable and pious. Of the early period of Dr. Shaw's life, little is known to the writer.

Under the ministry of the Rev. James Henderson of Battraz, his mind was early imbued with the knowledge of the truth as it is in Jesus; and his heart was warmed to the love of it, by the quickening power of the Holy Spirit.

He passed through his collegiate studies, it is understood, in the University of Edinburgh. His classical knowledge was correct and extensive. He early manifested a love to God, and his ways. Deeply sensible that the great end of his creation, was to glorify God, he devoted himself to the Gospel ministry, believing that the best means of promoting that glory would be found in publishing the glad tidings of salvation to sinners, by the atoning blood of the God-Man, Mediator. To be accomplished for so important a work, he prosecuted with care and diligence the study of divinity, under the direction of the Rev. Archibald Bruce, Professor of the Theological School under the care of the General Associate Synod of Scotland. Having received a license to preach the Gospel, the Synod appointed him to a special mission—at the request of a vacant congregation in the city of Philadelphia, to send them a young man qualified to feed them with the bread of life. In the year 1804 he arrived in this country; the church presented him a call, and he was soon after ordained and installed as their Pastor. But his health being infirm, he in a few years resigned his charge; and entered on the duties of an assistant teacher, in the classical academy of Drs. Gray & Wylie. After some time he was appointed professor of languages in Dickerson College, Carlisle, where he remained and taught with reputation to himself and advantage to the students, till the operations of that college ceased.

In the year 1815 he was unanimously chosen professor of languages by the trustees of an academy in the city of Albany, in the state of New York, where he taught with distinguished reputation. Under his inspection as its principal, this institution, then recently established, soon assumed a respectability and eminence surpassed by none in the state

of New York. His literary qualifications were of no ordinary kind, and his qualifications, in every respect, were such as to command the esteem and respect of all who had the advantage of his instructions. It is a well known fact that the students under his care, whatever were their characters, uniformly regarded him with affection, spoke of him as a friend, a father, and often as a benefactor. He was chosen an honorary member of many of our literary societies.

At a commencement of Union College in Schenectady, in the year 1821, the trustees and faculty of that institution conferred on him the honorary degree of Doctor of Laws. It was during the last summer vacation of the above institution, that he came on a visit to his friends in this city, where he was taken ill, and in a very few days expired—on the morning of the 21st of August, 1824, in the 47th year of his age.

He was unassuming in his manners, modest in his deportment, warm in his friendship, moderate in his wants, and charitable to the poor and destitute—Yet so secretly were his deeds of charity done, that those whom he relieved seldom knew their benefactor. He generally distributed his benefactions by the hands of another; thus conforming to the direction of his Saviour, "When thou doest thine alms, let not thy left hand know what thy right hand doeth."

As a minister of the Gospel he was sound in the Christian faith, holding firmly all the distinguishing doctrines of the Gospel of Christ; full of zeal, of piety, and of prudence. He preached wherever an opportunity offered, and to general acceptance. In him the graces of the spirit were in lively exercise. His composition was chaste; and he never indulged in idle speculation, but taught that men were sinners, and that there was no saviour but Christ the eternal Son of God. It was the sincere milk of the word that he delivered to his hearers. He never attempted to serve God with that which cost him nothing—all his preparations for the pulpit were well digested. "The truth as it is in Jesus" was his object, and he preached what he not only believed but *felt* to be the truth. The Scriptures were the source from whence he drew the waters of life. His composition abounded in scripture language; yet in the matter of his sermons there was a striking originality; and few exceeded him in the gift and unction of prayer.

Although apparently of a robust constitution, he suffered much severe bodily affliction; yet under it he was patient and uncomplaining. If men assailed his character, he never returned evil for evil, but commonly bore in silence the persecution which the true servants of Christ must endure, if they will "live godly in Christ Jesus." The ways of Providence, although mysterious, he considered as always right. The failings and frailties of others he treated with tenderness, and if there was any ground of palliation it was always pointed out. Few men formed a more correct opinion of his fellow men.

His disposition was naturally taciturn. Hence none but his most intimate friends and acquaintances knew the extent of his real worth. His last illness was sudden, severe, and overwhelming. Yet he murmured not at the ways and will of God. He was resigned to the disposal of his heavenly Father, whose he was and whom he served. On the Sabbath preceding his death, he preached an excellent and pious discourse, from that solemn appeal of God to men, "Unto you O men I call, and my voice is to the sons of men." In it he insisted chiefly on what the orthodox mean by *the Gospel call*—in beseeching sinners to be reconciled unto God, by the immediate renunciation of all sin, and the acceptance of the free offer of salvation, through the atoning blood of Jesus Christ. Yes, and this was his last call to sinners; except the mysterious call of Him who gave him being, by removing him, in the midst of usefulness, from his earthly toils and

sorrows, to an everlasting rest, in "the house not made with hands eternal in the heavens." This dispensation forcibly addresses to all the call, "Be ye also ready, for at such a time as ye think not of the Son of man cometh."

In his death society has lost a most valuable member, and his friends an agreeable and improving companion. "Blessed are the dead who die in the Lord, they rest from their labours and their works do follow them." He died at the house of his much esteemed friend, Mr. Archibald M'Intyre, formerly the Comptroller of the Treasury of the state of New York. He was never married, and has left a beloved sister and family to lament his loss. He was buried in front of the Associate Reformed Church in Walnut street, by the kindness of the trustees of that church, of which he had formerly been the Pastor.

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*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of October last, viz.*

| | | |
|---|---|---|
| Of Rev. John W. Scott, a quarter's rent for the Contingent Fund - - | | $87 50 |
| Of Rev. Dr. Samuel Miller, the donation of an anonymous "Friend to the Institution," for do. - - - - - - - - - - - - | | 10 00 |
| Amount received for the Contingent Fund | | $97 50 |
| Of Rev. Dr. John M'Dowell, collected by Rev. Lemuel F. Leake, for the synods of New York and New Jersey Professorship, in Upper Mount Bethel - - - - - - - - - - - - | 13 00 | |
| And in Lower Mount Bethel - - - - - - - | 39 00 | |
| | | 52 00 |
| Of Rev. Dr. Jacob J. Janeway, on account of his additional subscription for the Philadelphia Synod's Professorship - - - - - - - - | | 200 00 |
| Of Rev. Dr. Moses Waddel, per Mr. W. W. Woodward, the fifth instalment in full of the subscription of Major Walker, for the Southern Professorship | | 50 00 |
| Of Rev. Dr. Samuel Miller, the last instalment of the third year, in full of his subscription for the Oriental and Biblical Literature Professorship - | | 25 00 |
| Of do. from Z. Lewis, Esq. six month's income of the Le Roy and the Banyer Scholarships - - - - - - - - - - - - - | | 175 00 |
| Of do. from Mr. Joshua N. Danforth, for Senior Class of 1821 Scholarship | | 11 00 |
| Total | | $610 50 |

☞ We are glad to be able to state, from unquestionable information, that Benjamin Smith, Esq of Elizabeth Town, N. J., who died on the 23d ult., has bequeathed $2,500, to endow a scholarship in the Theological Seminary at Princeton.—Edit.

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# View of Publick Affairs.

## EUROPE.

Britain.—The arrivals from Britain through the last month have brought us no information of much publick interest, save what will be found in the next article. Parliament, unless again prorogued, was to meet on the 4th of the present month. Among the speculations which the London newspapers always contain, relative to the business that will probably claim the attention of an approaching parliament, we perceive that they assign for the next, the passing of a bill to unite the provinces of Upper and Lower Canada; and the adoption of measures for declaring Mexico and Colombia, and perhaps some other of the late Spanish provinces in America, independent states.

France.—We learn by the way of London, that Louis XVIII. king of France, died at Paris, on the 16th of September last. He was born at Versailles, the 17th of November, 1755, and consequently wanted two months of completing the 69th year of his age. He was proclaimed king of France on the 8th of June, 1795, but was not crowned till since the expulsion of Napoleon Buonaparte. He was early married to a

Sardinian princess, who died in November, 1810. He never had issue. He is succeeded by his brother, *Charles Philip of France*, count de Artois, who has assumed, as his regal name, CHARLES X. The new king was born the 19th of October, 1757, and of course has just entered his 68th year. He also married a Sardinian princess, by whom he has had two sons and a daughter. His wife died in 1805. His sons were the well-known dukes D'Angouleme and Berri. The latter was assassinated at Paris, in 1820; but has left a son, born the 29th of September, 1820, who bears the title of duke of Bourdeaux. The duke D'Angouleme, who lately commanded the French armies in Spain, married the only relick of the unhappy Louis XVI. who, with his queen, perished under the axe of the guillotine, in the French revolution. The dutchess D'Angouleme was born in December, 1778, and was married to her cousin in August, 1799, and has never had issue—As the reigning monarch is far advanced in age, the probability is that the throne will before long again be vacant. The duke D'Angouleme, if living, will then succeed to the crown. After him, if he dies childless, the duke of Bordeaux, will, if then living, be king of France. If neither the duke D'Angouleme, nor the duke of Bordeaux leave issue, the royal succession will go into another branch of the Bourbon family, that of the duke of Orleans, who has six sons and five daughters now living. It is understood that the same measures are likely to be pursued, and the same ministers to be employed, by the present king, as by his immediate predecessor. Nor is there, we apprehend, any prospect, from the known character or disposition of any individual in the line of succession to the crown which we have exhibited, that any measures favourable to free government will originate with the court. On the contrary, the prospect is that attempts will be made to extend the royal prerogative more and more, till the present French parliament will probably become like that before the revolution—a court merely to register the royal edicts. These attempts, however, may be resisted by the parliament and the people; and it ought not to be matter of surprise, if, a few years hence, another revolutionary struggle is witnessed in France. It would seem strange that the fear of this should not restrain the French court from some of their arbitrary measures, if it were not the destiny of those who are greedy of despotick sway, never to be taught by past experience, nor arrested in their course by future probabilities. The state of religion in France is truly deplorable. The late revolution extirpated from the French soil, not only the belief in divine revelation, but almost every sentiment of morality. Napoleon became convinced, that it was impossible to found any well ordered government on the basis of atheism, or infidelity. He therefore restored the forms of the Roman Catholick religion, with a toleration of protestantism; and this order of things remains much as he left it. Among both Catholicks and Protestants, we doubt not there are pious individuals. But the mass of both are mere formalists; and in morals corrupt and licentious. Among men of information, the prevalent sentiment is, that *the common people* must have a religious worship, with priests and an imposing ceremonial: but that this is not necessary for *well informed minds*—They are in fact infidels. Many of the Protestants are Socinians. We rejoice that Bible societies are introduced among the protestants, and hope good will follow. But if the Protestants should become what their ancestors were—and till they do their religion is merely nominal—we have little doubt they would be persecuted, as their ancestors were. On the whole, the state of France presents for the contemplation of a pious mind, as saddening a spectacle as can easily be conceived—Take her religious and political state in connexion, and we greatly fear, notwithstanding the present appearances of prosperity in her affairs, that her cup of sorrows has only passed from her for a little, to be returned again, with perhaps as bitter ingredients as it ever contained.

With the exception of France, we have heard nothing new from the parties to the HOLY ALLIANCE in the month past—Nor from their satellites SPAIN and PORTUGAL: except that the insurrection at Tariffa, (which seems to have been made by a few constitutionalists driven to absolute desperation,) has been completely quelled by a French force, after a deadly conflict. The leader of the insurrection, it is said, has escaped. Those who were captured have been delivered up to the Spaniards, no doubt to be executed as traitors.

THE GREEKS, we rejoice to say, are still triumphant. The island of *Ipsara*,—marked *Psyra* and *Psera* on the maps—a little to the north-west of the ill-fated *Scio*, has been taken by the Turks, and retaken by the Greeks. As well as we can understand the accounts given of the facts relative to these events, they were as follows—In the beginning of July last, Ipsara was captured by the Turkish fleet and army. About one half of the Greek force, consisting of foreigners, principally Albanians, proved treacherous; yet afterwards, by mistake or design, they were treated by the victorious Turks like the other captives, and all put to death. That portion of the Greek force which was kept in reserve and had not been engaged, retired to a fort, under which a mine, containing gunpowder in an enormous quantity, had been previously formed.

This corps made some resistance, with a view to draw as large a part of the Turkish force as possible over, or near the mine; they then set fire to the powder it contained, and destroyed at once themselves and a great part of their enemies. The Turks, notwithstanding, still remained masters of the island; except that two forts, containing about 2000 Greeks, held out against them. In the mean time, the Greek fleet at the island of Hydra, near the south-west coast of the Archipelago, got intelligence of the attack on Ipsara, and hastened to its succour. The Turkish fleet, still on the coast of that island, was attacked with daring intrepidity; three of their frigates were destroyed by the fire-ships of the Greeks; the captain pacha escaped, but his vessel was very much damaged; and no less than eighty other Turkish vessels, of different dimensions, were either burned or taken.—The shattered remnant of the Ottoman fleet took shelter in Mitylene, the ancient Lesbos, near the Asiatic coast. The Greeks, now masters of the sea, landed a considerable force on Ipsara, which was joined by the 2000 who had not been subdued, and made an easy conquest and an entire extermination of the Turkish force that had been left on the island.—It is computed that the Turks lost from ten to fifteen thousand men in all—Some accounts say twenty thousand. It would seem that few, if any prisoners, were taken on either side.—*Caso*, a very small island, about six miles to the south of *Scaponto*, is said to have been taken and retaken, in much the same manner as Ipsara. These islands are all near to the Turkish coast of Asia; and if the Greeks can defend them permanently against their oppressors, they will soon invade those who have invaded them. This, indeed, is already threatened; and if they are equally successful, as they seem likely to be, against the Turkish armies in peninsular and northern Greece, they will, ere long, carry the war to the walls of Constantinople itself.—What if, in this age of wonders, the Greeks, instead of the Russians, should be made the instruments of driving the Turks out of Europe! Russian and French transports are said to have been employed, in carrying the Turkish troops to Ipsara.

## ASIA.

Since our last statement we have heard nothing of the war against the Burmanese. The last accounts of the Christian Missions in Asia are very favourable. The Scotch missionaries, in the north-west of this continent, are doing much good, and extending their influence considerably. The Baptist College at Serampore, has lately had a publick examination, in the presence of the British governmental authorities, which has been highly creditable. The other missions are all prosperous. This is infinitely more important, in Christian estimation, than political changes and military achievements.

## AFRICA.

We have nothing new to communicate from the south-western coast of Africa. From the shores of the Mediterranean, the information is confirmed, that the British have made peace with the Algerines. A large military force of cavalry and infantry, amounting to 25,000 men, is said to have been collected at Alexandria in June last, under the command of the son of the Pacha of Egypt, and destined to aid the Turks in the war with the Greeks. We have always doubted, and still doubt, whether the Pacha of Egypt, who is a Greek renegado, and whom the Grand Senior has once attempted to decapitate, intends seriously to aid in the present war. Yet it may be so. If he does, we hope the Grecian fleet, which is watching the port of Alexandria, will so settle the dispute on the water, that nothing will remain to be done on land.

## AMERICA.

Peru.—Official intelligence is received that the liberator Bolivar has gained a decisive advantage, in a cavalry action, over the royal Spanish troops. The despatches represent, that Bolivar endeavoured to bring the adverse army to a general action; that this action was avoided by a retreat, so rapid that Bolivar could do nothing more, at the moment, than detach his cavalry in pursuit of the fleeing foe; that the cavalry of the two armies met and engaged; and that after a sanguinary conflict the republicans were victorious. Bolivar, it is said, is pursuing, with an army strongly reinforced, the main body of the enemy, and is expected soon to terminate the controversy for the government of Peru.

Mexico.—Present appearances afford a sanguine hope that the political affairs of this large state are likely to be eventually settled, in a manner favourable to rational freedom—This however cannot take place, while there is no such thing as religious toleration. But time must be allowed to shake off the trammels of education and habit. An ambassador from Mexico has arrived in our country: And whatever we may think of the Mexicans on the subject of religion, they deserve the commendation of the whole world for the total abolition of slavery, and the declaration that it shall never be permitted in that republick.

United States.—The canvass for a chief magistrate of the United States has grown more ardent, as the period of appointing electors and of making an actual choice, has approached. There has been on this occasion a degree of acrimony and personality, in a few instances, which we deeply regret; but on the whole, much less than on former occasions, and we earnestly hope there will be no more. In place of angry controversy, how much better, if all concerned would seriously reflect, and conscientiously vote and act, under a deep impression of their responsibility to their country and their God, for what they do in this interesting concern. As Christian Advocates, we renewedly urge on our Christian friends, the duty of earnest prayer, both publick and private—that He who turns the hearts of the children of men as the rivers of water are turned, may so order it, that the choice of the next President of the United States may be one, that shall hereafter give us reason to believe that it was the best that could have been made—mercifully ordered, by the Supreme Disposer of all events, as a peculiar instance of his favour to our beloved country.

General *La Fayette*, the nation's guest, has been, through the past month, journeying to the south; and receiving, in every place through which he has passed, the same manifestations of respect, gratitude, and affection, which were shown him at first. It is no dubious proof both of his merit and of our sincerity, that time does not abate, but rather increase, our attachment to him. We hope that at the approaching session of Congress, he will receive an expression of the nation's gratitude, more *durable*, though to him it may not be more gratifying, than that which cities, and towns, and corporations, and individuals, have vied with each other in showing him.

We regret to state, that up to the last accounts which we have seen, the yellow fever still raged at New Orleans, and that it existed, though with an abatement, in Charleston, South Carolina. These afflicted cities claim our tenderest sympathy; which we feel and express as we ought, our obligations to the God of providence, that the health of our country, through the past season, has been in general far better, than in the same season of the three preceding years. It seems to us, that in those States where the civil authority does not call the people to the duty of publick thanksgiving and prayer to God, this duty ought to be performed, under an appointment or agreement made by religious denominations, either more extensively or more partially, as circumstances may render necessary or expedient.

## TO SUBSCRIBERS.

The next number of the Christian Advocate will conclude the volume for 1824. Three Dollars are now due, by the terms of subscription, from such subscribers, severally, as have not yet paid. They will oblige us much, if they will endeavour to forward their remittances by the end of the year. Not only is our own accommodation concerned in this, but we earnestly desire to place, as speedily as possible, in the hands of the committee appointed by the last General Assembly of our church, that tythe of the clear profits of our work, which is sacredly appropriated to religious charities. A few copies of the first volume may still be had at the subscription price, $2.50.—Remittances in bills current in Philadelphia, or with the proper allowance for discount, if not current, may be made by mail, when a private conveyance does not offer; and if requested, a receipt shall be returned in the same manner.

## TO READERS AND CORRESPONDENTS.

No. XI. of Letters from an Aged Minister of the Gospel, &c. has been delayed for the present month, to make room for communications which seemed to have a prior claim. We shall endeavour to find a place for it in our next. The eighth communication from Andrew Anthropos has been received.—Some of our correspondents can, if they will, furnish us with a good paper for the close of the present year, and another for the beginning of the next. Let us express the hope, that the inclination may not be wanting, where the ability is possessed.

## ERRATUM.

In the concluding minute of the General Assembly, as printed in our last number, *John M'Mullin*, is found among the names of those who are stated to have left the Assembly without leave. This we have discovered to be an error. The gentleman whose name we have mentioned, was not a member of the last Assembly. But the error we correct is not to be charged on us. We printed accurately from the copy published by order of the Assembly. The error is probably to be attributed to the mistake of the transcribing clerk, in not rightly distinguishing between the Christian names of two brothers.—For *John* read *Robert*.